

THE  
**Baptist Magazine.**

JANUARY, 1823.

MEMOIR OF THE REV. JOSEPH PHILLIPS,

LATE MISSIONARY TO THE ISLAND OF JAVA.

THE spirit which has been manifested for extending the knowledge of the gospel of Christ to heathen lands during the last thirty years, has called forth a new class of men into the service of the church; or if not altogether of another description from ordinary ministers, yet certainly of a higher order in many respects; because *Missionaries to the heathen*, have been called to exemplify in a more conspicuous manner, the qualities of the first heralds of the gospel to the Gentiles, who were distinguished as men that "hazarded their lives for the sake of the Lord Jesus."

The subject of this Memoir possessed in no small degree that evangelical zeal, ardour, and intrepidity, and those abilities for preaching, and acquiring languages, which fitted him for a station of labour and toil in the missionary field. But the Lord of the harvest, who we doubt not had counted him faithful, and put him into the ministry, after having permitted him to enter into the field, was pleased very suddenly to call him from his work, he having finished, as a hireling, his day. Whilst, however, we mark his sovereignty, we bow submissively to his mysterious will, knowing

that HE who calls his labourers to their various employments, or away from them, whether at the third, or sixth, or even the eleventh hour, will give to every one his reward, and has a right to do what he will with his own. This was the case respecting Mr. Joseph Phillips, who was sent to Java in August 1816, by the Baptist Missionary Society, and returning on account of ill health in the autumn of 1819, died at Reading, in June 1820.

The few particulars we are about to give respecting this pious and excellent missionary, are compiled chiefly from a manuscript of his own, written sometime after he had been called to the ministry by the church in Eagle-street in January 1815.

Mr. Joseph Phillips was born in London, November 10, 1793. His mother was a pious woman, a member of the church in Grafton-street under the care of the late Rev. John Martin. Dying when her son was but fourteen months old, he was deprived of the advantages he might have received from her counsels and example, though he doubtless derived benefits from her prayers and supplications.

He speaks of this loss as having

been supplied by the solicitude of his mother-in-law, manifested by her advice, and constant prayers for his temporal and eternal interests.

It was not until he had reached his sixteenth year that he was brought to any abiding concern about his eternal welfare, though the light he had received from the gospel had often caused him to feel great uneasiness. "I had made," says he, "repeated resolutions of reformation and amendment, but these were made under the apprehensions of *the evil consequences*, and not from a consideration of the *evil nature of sin*."

A sermon preached by Mr. Oates at Jewin-street chapel at the close of the year 1809, was the means of rousing him from his stupidity and unconcern. His thoughts were now filled with a dread of eternal wrath. "I well remember," says he, "that as I met persons in the street, I exclaimed to myself, 'How is it that creatures born for eternity, whose lives hang on so feeble a thread, and who have such repeated warnings in the daily providences of God, act so foolish, so awful, and so inconsistent a part?' These impressions remained a long time. I continued dissatisfied with myself, and longed for something without scarcely knowing what I needed. My mind, too, was harassed with evil suggestions, and I was tempted to disbelieve the divine authenticity of the scriptures, and even the being of a God. But the saying of a friend, 'Be assured these thoughts are the suggestions of the great enemy of souls, who was a liar from the beginning,' and my reading some verses in the *Youth's Magazine*, were the means of breaking the

chain of error, and establishing me in the truth that the scriptures were indeed the word of God."

It pleased God to direct him soon after to hear the Rev. Mr. Thorpe of Bristol, who was preaching at the Tabernacle, Moorfields. "While," says he, "Mr. Thorpe was engaged in prayer, I caught the flame of devotion. He proceeded to address the congregation from Matt. v. 20, *Except your righteousness &c.* While he was describing the righteousness which Jesus Christ had wrought out as being the only justifying righteousness, I felt the value of the Saviour. Oh, how the cross was endeared to me! I felt, however, that the benefit I had received was but a faint ray of light: darkness still surrounded me: I fancied there was something for me to do." He relates the exercises of his mind with great minuteness, till he exclaims, "O how astonishing that love that selected me from among my companions and associates in sin, to choose me, a rebel against him, from before the foundation of the world! what love is due to Jesus for his condescension in becoming surety for me, suffering the vengeance due to my crimes, and working out a righteousness for my justification! And what shall I render to the good Spirit of my God, for watching over me and preserving me amidst imminent dangers; for turning my feet into the way of peace; for bringing me to an acquaintance with myself, and applying to my conscience the peace-speaking blood of Christ? Now I cried earnestly to God for the teachings of his Spirit, and by a diligent attention on the means of his appointment I increased in light, but was still the subject of distressing doubts.



and fears. If my experience did not exactly accord with that of Christians of whom I had heard or read, I was ready to despair."

His whole soul was now engaged about his salvation. "At this time," says he, "my mind was so intensely set upon the importance of eternal realities, that it was with the greatest difficulty I could attend to my usual secular employments. An interest in Jesus I esteemed *the one thing needful*. The honours, profits, or pleasures of this world appeared but as bubbles upon the stream. My affections were set on things above, and all my desire was, that I might be found in Christ, washed in his blood, and clothed in his righteousness. I almost envied those who could rejoice in the light of his countenance, and felt that I could willingly submit to be the poorest and most despised person on earth, if I could but see my interest clear in him. I look back on this season, and am ready to say, *O that it were with me as in months that are past, when the candle of the Lord shone round about me!*

At the beginning of the year 1811, through his acquaintance with a pious man, a member of the church in Eagle-street, he was brought to the knowledge of Mr. Ivimey, and by him was introduced to the Sunday-school belonging to that congregation. "Thus," says he, "I became acquainted with several youths of my own age. Here I found a field for exertion. Many were enquiring the way to Zion, and seeking direction. How did my bosom heave with gratitude on perceiving ten young men intent on the discovering of what they should do to be saved! The

little light I had previously gained I felt anxious to impart to them. And Oh! never can I forget the happy meetings we repeatedly had for prayer and spiritual conversation; with one voice we exclaimed, 'Lord, it is good to be here.' In these seasons of retirement from the world, we have found our God with us, and that to bless us."

He soon after this, April 26, 1811, was baptized, with fifteen others, at Eagle-street meeting, and the next Lord's-day was admitted to fellowship at the Lord's table. He thus describes his reasons for uniting with the Baptists. "After much deliberation and prayer, and diligent inquiry, into the word of God, I felt convinced that the baptism of professing believers, and that by immersion, was most consistent with those examples which are recorded in the New Testament."

His engagements as a superintendent of the Sunday-school, proved, under the influence of the Holy Spirit, the cause of eliciting his character, and calling forth into exercise his abilities for preaching the gospel of Christ. He says, "My exertions in the Sunday-school were increasingly productive of pleasure, and I trust of profit, not only to my own soul, but to the rising generation among whom I laboured. While instructing the dear children in the principles of the gospel, and endeavouring to turn their attention to those things which make for their everlasting peace, I have felt my own soul refreshed, and by the delight unspeakable which I have sometimes derived from these exercises, I have felt a renewed stimulus, in the midst of difficulties, to persevere, believing that

the Spirit of God would accompany the means, and that the seed sown would be productive of fruit. Some instances of the beneficial effects I have been permitted to witness: God grant they may be numerous in his own time. O Father of Spirits, grant that these boys may become followers of thee—real Christians; labourers in thy vineyard! Instances have been known of those who received their first religious impressions at a Sunday-school, having become humble faithful ministers, and also been set apart for the express purpose of preaching the gospel among the heathen: the hope, therefore, is not too sanguine, that some among this little number may be called by grace, and employed in that important work."

It appears that the mind of our late brother was exercised from the time of his conversion with strong desires to be employed in preaching the gospel. About five years after "he had been led to embrace the Saviour as the only atoning sacrifice for sin, and to regard him as his Advocate with the Father, his Redeemer and friend," he thus expresses himself upon that subject. "During this time my desires have been constant and increasing, that my fellow-sinners may be made acquainted with the gospel of salvation: nor can I cease to feel, especially for the heathen world. Much have I wished, if it were the will of God concerning me, to be permitted to go forth and spread the knowledge of a Saviour's name in some distant land, where the light of the glorious gospel has hitherto not shed its benign rays. Often has my heart glowed with ardour while contemplating those parts of the

creation of God yet sitting in darkness; and my prayer has been, and shall be, 'Qualify me for this important work, and make me willing to spend, and be spent, in thy service. If it be thy will, here am I, send me!' A strong and abiding impression has long been on my mind, that I should leave my native land, and embark for some foreign shore, and this impression has led me to regard my future destiny as distinct from the secular pursuits in which I am engaged; so that when any suggestion has been made as to my future advantages from trade, I have turned away from it, hoping that God would permit me to labour for him. With this hope I could hold every thing with a loose hand; anxious only for the teachings of God's Spirit to fit me for the important work of preaching Christ to the heathen."

The ardour of his mind prevented these feelings from being kept secret: they appeared in the impassioned manner in which he spoke on the subject of missions to the heathen. His father checked him, and cautioned him against indulging such an idea; but he became so wholly absorbed in the subject, as to be rendered almost incapable of attending to worldly business. In October, 1812, he freely opened his mind to his pastor, who encouraged him to devote himself to the work of a missionary, provided his father would give his consent: this, however, at that time, was refused, and he was under age. After, however, two years had elapsed, he renewed his application; and in January, 1815, the church called him to exercise his gifts, which were highly approved. The Committee of the Baptist Missionary Society agreed



to receive him, to the Academy at Bristol, and to send him under the care of Dr. Ryland.

There are good reasons to conclude, that the assiduous attentions paid by Mr. Phillips to the interests of the Sunday school, contributed greatly to qualify him for missionary labours. His parting address to the children and the teachers on his leaving London for Bristol, will show the state of his mind at that season, whilst it exhibits his character as a Sunday-school teacher to high advantage.

“February 12, 1815. Delivered my farewell address to the children of the Sunday school, from Luke xv. 2. *This man receiveth sinners!* It was truly a solemn season: very many of the children were melted into tears. I spoke of the probability of its being the last time I should address them upon the subjects which related to their everlasting peace, and said, that perhaps we might meet no more on earth, but we should meet at the judgment-seat of Christ, there to give account of the manner in which I had preached and they had heard. I requested their serious attention, and endeavoured to direct it to Jesus Christ. I enjoyed much liberty in speaking, and the children appeared afterwards as if they had been deeply affected. I addressed the teachers also on the subject of their discouragements and encouragements, and exhorted them to abound in their work. Having shaken hands with each child, my desires were fervent that my labours in the school might not have been in vain. The teachers then sung a hymn, and my dear friend Sutton\* prayed. Our part-

ing was deeply affecting. O that we may meet around the throne of God, and be for ever happy in his presence, to go no more out! How peculiarly interesting is christian friendship! How combined are its pleasures and its pains! In this world, sweet as it is, it is subject to interruptions. Here we meet, and enjoy the sweetest of earthly delights, but how painful are the separations from those with whom we have often taken sweet counsel, and gone to the house of God in company! But though we are absent in body, and though thousands of miles may separate us from communion with each other, we shall approach the same throne of grace, and remember each other there. We shall often think on the goodness of our covenant God which has been manifested towards us, and erect an *Ebenezer* of gratitude to his name. O the blessedness of religion, true religion, the religion of the cross! It meets our every necessity: by its influence what glorious effects are produced and experienced. O that its truths and influence were known and felt as extensively as the effects of sin! Hasten the time, O Lord, and make Jerusalem a praise in the whole earth!”

Dec. 6, 1822.

I.

(To be concluded in our next.)

### *Scriptural Views of Christ essential to Christianity.*

THE knowledge of Christ is evidently an attainment of the highest importance, because scriptural views of his person and offices essentially affect our religious principles in general, and

are necessary to a proper reception of the christian faith. If indeed this faith were merely designed to enforce a rational worship and a pure morality, by teaching us the unity of God, the doctrine of a moral providence, and the retributions of a future state, it might doubtless be received in a perfect form, by persons who had little or no idea of the sacred personage from whom it derives its name. But every person who has any acquaintance with the New Testament will perceive, that christianity, in this, as well as in other respects, differs essentially from every system of theology and morals proposed to the world, either by the sages of antiquity, or by the philosophers of modern times. The Mosaic law, indeed, by virtue of its divine origin, approaches the nearest in resemblance to the christian faith. Yet the slightest comparison of the two systems, as interwoven with the character of their authors, will convince us, that while the law confers dignity upon Moses, Christianity receives its dignity and essence from Christ.

It is doubtless assumed by the disciples of Judaism, that Moses became their lawgiver by a divine commission, and that a series of supernatural interpositions in Egypt and the wilderness, confirmed the authority of his institutions, and enforced the observance of his laws. But if we attentively consider his economy as established in the Pentateuch, and exemplified in the historical, prophetic, devotional, and moral books of the Old Testament, instead of finding his name and character intermingled with every discussion, as though it were the life and soul of the

system, we shall discover no reference, except to the simple fact of his divine mission, or to the principal events of his history. It may therefore be inferred, that if the character of Moses were sunk in oblivion, or if another name were substituted in its room, while the leading facts of the Pentateuch remained, Judaism would experience scarcely the shadow of a change, nor the writings of the prophets require a single variation.

But in turning to the gospel of Christ as delineated in the New Testament, a different scene arrests our notice, and we perceive his character and work interwoven with the system in all its parts, not as the author only, but as the subject and essence of the whole. The grand events of his ministry are not only topics of frequent reference in the discourses and writings of his apostles, considered merely as evidences of his divine mission, and the consequent authority of his doctrine; but the relation of those facts to the christian scheme, and the offices he sustains in the economy of redemption, form the substance of their compositions in describing the peculiarities of our faith. In the epistolary writings, we are continually reminded of the dignity of his person, the design of his obedience unto death, the submission due from his people, or the magnitude of those blessings which he dispenses to the world. Whether they describe the attributes of God, or trace the disclosure of his purposes, or mark the progress of his government in the dispensations of grace, or predict the history of the church in its different vicissitudes, or anticipate the events of a future world, or describe the influence of religion



on the heart and character of its votaries; it may be truly affirmed, that instead of referring to our Lord as a subject of remote, secondary, or subordinate importance, "Christ is all and in all." He not only constructed christianity as a moral machine to effect the renovation of society, but is himself the main spring of its different movements, the full force of which is essential to its moral utility and spiritual operations. He is not only the founder of the christian church, but the foundation and chief corner stone of the edifice, in whom alone the whole building fitly compacted together, can become a holy temple for the Lord. He is not only a part of the spiritual system, but the centre of the whole; the sun of righteousness, around which all the parts and all the messengers of divine revelation circulate like the planets of the solar system, which revolve around the sun, as the centre of their movements, and the source of their warmth and glory.

From these premises it is reasonable to infer, that ignorance of the true character of Christ, or the adoption of some false hypothesis respecting him, will essentially modify our ideas of the whole system, and render our reception of christianity in its native form impossible. We shall put opposite constructions perhaps on the same fact, draw conclusions from a principle that will never warrant them, or imagine a series of doctrines that have no being. And as the notions we receive on the subject of astronomy would be entirely reversed, by renouncing the Copernican system for that which supposes the earth to be the centre around which the sun and the stars revolve daily; so is

it probable that a change of views concerning Christ, would in many respects reverse or modify the whole system of our theology.

If indeed we appeal to actual experience, no doubt will remain that the principal hypotheses maintained on this subject, instead of being regarded as solitary points of difference, are rather accompanied with trains of thinking, and modes of belief, which change the complexion of their systems, and leave scarcely a doctrine of whose import the same ideas are entertained. In the eye of two individuals, the one of whom regards our Lord as simply a good man, endowed with great wisdom for the instruction of the ignorant, whilst the other conceives him to be the Son of God, incarnate, whom the Father sent to be the Saviour of the world, christianity not only assumes a different aspect, but is, in many respects, a different thing. The former, perhaps, considers it as a code of pure morality, enforced by the example of its author, by amiable displays of the divine goodness, and by the retributions of a future life, which the death and resurrection of Jesus were designed to ratify. But the latter, in connection with these sentiments, views it with admiration as a grand-scheme of mediatorial interposition in behalf of man, by which the grace of God can be dispensed; while the purity of his law, and the justice of his moral government, are secured in the redemption and final happiness of his people. Instead of regarding the advent, death, and resurrection of Christ, or the preparatory dispensations of the Old Testament, as insulated facts which are important only because

they were extraordinary, he rather views them as the progressive developement of a plan, formed in the divine purpose before the foundation of the world, and including a series of dispensations in regard to man, from the beginning of time till the consummation of the mediatorial economy. Thus he not only conceives it to be "a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners;" but in connection with this belief as its natural associates, he likewise perceives and maintains the rectitude and benevolence of the divine sovereignty; the fall of man from his original perfection; the universal degeneracy and ruin of our species; the insufficiency of human wisdom and virtue to effect their recovery; the necessity of divine influence to enlighten and renovate the soul; the doctrine of justification by faith only; the intercession and lordship of Christ for the benefit of his people; together with his personal manifestation and agency, as the judge of all men in the solemn and universal decisions of the last day. By the former, many of these doctrines are looked upon as fictions or absurdities; while the latter calls them the peculiar doctrines, the distinguishing features of evangelical religion. So wide is the difference between them, that both cannot be correct; but one or the other must be seriously mistaken. If the views of the former include a proper reception and discernment of the christian faith, the latter must be guilty of connecting with it the vain traditions, or vainer subtleties of men. But if the latter derive their doctrines from the New Testament, the creed of

the former must be essentially defective, and radically wrong.

And yet, upon closely examining the subject, it will be found that these differences, however remote, are not suppositions formed for the sake of argument, but facts naturally arising from the influence of different hypotheses in the ordinary operations of theological enquiry and belief. No person who has either made the experiment himself, or been conversant with persons long grounded in the different systems, will be disposed to deny the facts assumed in this argument, whatever he may think of its application or force. A solitary exception or two, perhaps, may recur to his recollection, of persons who espoused opposite opinions concerning Christ, while their views on other points, usually deemed evangelical, remained for a considerable time at least, nearly unanimous. But it will be readily acknowledged as a general and obvious fact, that the opinions which men adopt in all the departments of theology, are intimately affected by their views of the person and work of Christ, and the offices assigned him in the divine economy. If the knowledge of Christ therefore be essential to our receiving the gospel in its native purity, undiminished and uncorrupted by human speculations, to say nothing of its experimental and practical influence, it cannot be estimated too highly, nor sought after with attention more serious, or solicitude more persevering, than its importance justifies, or its necessity requires.

Harlow, Nov. 1822.

T. F.



*Letter from the Rev. James Bass.\***To the Editor of the Baptist Magazine.*

DEAR SIR,

The review of "An Address on Baptism," &c. which appeared in your Magazine for September, contains some mis-statements of my system, which you will allow me, I doubt not, an opportunity of rectifying.

1. The Reviewer says, "All inquiry into the sentiments and conduct of those who request to be baptized, or any confession of faith, appears to Mr. Bass to be an undue assumption of authority; yet such inquisition he regards as essentially requisite to a participation of the Lord's-supper and the privileges of church fellowship: but while the case of the Eunuch is confessedly in the way of the former part of this distinction, no case whatever is cited in support of the latter."

The first part of this assertion, I freely acknowledge, contains my undisguised sentiments; and while the plain language of scripture is, "I baptize you unto repentance;"—"Be baptized for the remission of sins:"—while I read that Jerusalem and all Judea, and all the region round about Jordan, came to be baptized of John, and that Jesus by his disciples baptized even greater multitudes, and yet not a single instance appears of any who applied for baptism being refused, nor even of their admission to it being delayed:—and while also, notwithstanding such numbers received this ordinance, it is a generally acknowledged fact that

very few comparatively, were really converted during our Saviour's residence on earth, I cannot cease to feel it my duty to maintain them.

But I am surprised that the Reviewer should have adduced the case of the Eunuch as so decisively against me, without noticing what I have said on the subject. I have endeavoured to prove, and to my own mind I have satisfactorily proved, that Philip did not sit in judgment on his character, and that his confession of faith amounted to nothing more than an acknowledgment that Jesus was the Son of God; and I would ask whether it is a fair inference, because he proposed queries which his baptizer answered, and because he finally declared his belief in the divinity of Christ, that ministers are from thence authorized to judge of the spiritual state of those who desire the ordinance of baptism, and to admit them to, or to reject them from it, at their own discretion?

The mis-statement, however, of which I particularly complain in the passage I have quoted, is this; that though I maintain the necessity of an inquiry into the conduct and sentiments of candidates for church fellowship, "*no case whatever is cited in support of it.*" this must surely be an oversight of the reviewer's; for in a note, page 62, I refer to the case of Saul expressly for this purpose:—"Saul assayed to join himself to the disciples, (the church,) but was rejected; when Ananias related on his behalf—not his baptism,—although he had baptized him, but his call by grace and the consistency of his subsequent conduct." [A]

\* To avoid the charge of unfairness, we insert this letter, and, without entering into a lengthened controversy, we shall remark on those parts only in which the writer "complains." Ed.

[A] If Ananias had made any statement to the disciples, "on behalf" of

Could one such decisive instance be adduced in regard to baptism, I would resign my argument.

2dly. The Reviewer avers that I consider baptism to be "identically preaching the gospel." Here I must be allowed to say, he is under a mistake. [B] I re-

the apostle Paul, we feel confident he would not have omitted the circumstance of his having been baptized. The fact, however, is, that we have no account of any testimony whatever being given by Ananias. On the apostle's being baptized, he appears to have been *immediately* received among those very disciples, at Damascus, whom he had intended to persecute. Luke says, "Then was Saul certain days with the disciples which were at Damascus: and straightway he preached Christ in the synagogues that he is the Son of God:" and that he continued there some time in the exercise of his ministry, is manifest from its being said, that he "increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the very Christ." The incident, in the history of this apostle, which Mr. B. has somehow confounded with the above account, did not occur till some years after, (see Gal. i. 18.) many miles distant from Damascus; and it was not Ananias, but Barnabas, who introduced the apostle to the church at Jerusalem.—Indeed the case of the apostle Paul, to which Mr. B. has directed our attention, is, of itself, a complete refutation of his system: for as it is certain the conversion of the apostle preceded his baptism, so it is obvious that he was, without delay, associated with the church at Damascus, and, as Matthew Henry has observed, "joined in communion with them:" thus demonstrating that the qualification both for baptism and the Lord's-supper is the same—repentance toward God, and faith toward our Lord Jesus Christ." Ed.

[B] We really thought, and still do think, such passages as the following to be tolerable authority for our conclusion. "They (the apostles) gave men at once both the *verbal* sign of gospel grace, and the *ritual* sign, in order that the latter might affect the conscience and direct the judgment upon the former." P. 17. Again. "But instruction is here embodied,

joyce in the belief, and in the open avowal of the belief, that baptism is an *auxiliary* to the preaching of the gospel; that it is to be used, where opportunity offers, at the same time and in aid of the same design, viz. the direction of the ignorant, attentive mind, into the doctrines of the Divine Persons, in whose names it is administered, for its improvement in christian knowledge; but is there not a distinction between an auxiliary to a means and that means itself? And because I speak of baptism under the former character, is it a just inference that I consider it "*identically*" the latter? It appears to me that preaching and baptism were two weapons of the apostolic warfare; that the apostles generally employed them together; and that the united use of them was attended, in numerous instances, with eminent success; this may be gathered, I think, from the case of the jailor and of those converted on the day of Pentecost, and that without any "violent outrage of the principles and facts of the evangelical history."

I am rather surprised also at the Reviewer's objections to what he is pleased to call my "curious criticism on the participle baptizing;" I have no conception of what he means by saying, "It is strenuously contended that teaching is wholly prospective." [C]

not in sounds and syllables, but in water, administered in the names of the sacred Trinity, that speaks to the heart or conscience, which accuseth, or else excuseth, by the rules of the gospel." P. 41. Ed.

[C] Mr. B. will allow us to explain in his own words. "The command of Christ, therefore, is respecting those who have been baptized '*teaching* them to observe all things.' Here the commission ends, and our ministry ceases."



To conclude: Were time allowed me, I could easily say more than he has said upon the "alternate advance and retreat of the mind," (though perhaps not exactly as he has supposed the case,) in its way to the adoption of my present system; for he, happily, never knew from experience the painful conflict which I have endured amidst the numerous hostile theories that long perplexed and distressed me. But God, who knoweth the way that I take, was my Omniscient witness. From the discovery of the system which I have adopted, I gained relief; for the moment I ventured to admit that the writings of the New Testament, as they explain those of the Old, are the *only* due authorities, and that the practice of the primitive ages can be safely gathered from them alone; my way became plain to the conclusion, that revelation does not exhibit baptism as a rite to which, when converted, we are to submit as the profession of the gospel; but as a means of grace to be enjoyed by all convinced of its utility, for directing them, in connection with the word, to the grace of the Father, of the Son, and of the Holy Spirit, that they may obtain the grace of salvation; and that it recognizes nothing short of a public union with a christian church, as a profession of allegiance to Christ the King of Zion. [D]

but it should be well considered that this command is confined to *baptized* persons; and that ministers may not even teach men to observe the 'all things' till after they have been baptized." P. 63. Ed.

[D] So far as sincerity is concerned, Mr. B. is entitled to the fullest confidence; we only lament that the research of more than thirty years, in relation to one of the plainest direc-

For myself, therefore, while with the greatest candour I would leave others to follow the dictates of their consciences on this subject, I feel it my duty to obey mine, and to administer baptism freely to all who are willing to receive it; and that without fear that any "alarming consequences" will result from the practice.

I ought to apologize for the length of these remarks; but it will, perhaps, be sufficient to say, that a conviction of the importance of the subject, united with a cordial belief of the system I have embraced, induces me to trouble you with them. By allowing them an early insertion in your Magazine, you will greatly oblige,

Dear Sir,  
Yours very truly,  
JAMES BASS.

Halstead,  
Oct. 11, 1822.

## FAMILY RULES.

*The following are the desired Rules of this Family.*

I. We have no time given us to throw away, but to improve for eternity; therefore we would join in no conversation that is unprofitable; but in that only which is good to the use of edifying, ministering grace to the hearers.—Therefore

II. We are not anxious for the news of the town, or to be informed of the business of others: but we desire to hear of the

tions in the New Testament, should terminate in the publication of a system, which, as to its principal features, is so perfectly visionary and incongruous, and of whose entire failure it is next to impossible that there should be more than one opinion.

things pertaining to the kingdom of God.—Neither

III. Have we any thing to say to the misconduct of others: therefore, let not the fault of any absent person be mentioned, unless absolute necessity require it, and then let it be done with the greatest tenderness, without dwelling upon it. May God preserve us from a censorious criticising spirit, and contrary to that of Christ.

IV. We offer the right hand of fellowship to every one that cometh in the name of the Lord; but we receive none to doubtful disputations. Whosoever loveth the Lord Jesus in sincerity, the same is our brother, sister, and mother: for we cannot but remember, God is Love.

V. We neither receive nor pay visits on the Lord's-day; for we and our house desire particularly on that day to serve the Lord.

VI. We earnestly desire every one to reprove us faithfully, when we deviate from any of these rules. So shall we be as guardian angels to each other, and as a holy mingled flame ascend up before God. And as many as walk according to this rule, "peace be upon them." Gal. vi. 16.

And now a blessing, Lord, we crave,  
On these few lines above;  
That we may all united be,  
Remembering, Thou art Love.

Having lately visited a gentleman farmer in Cambridgeshire, I observed in his house the above rules, printed and framed; hanging up in a part of his keeping room, sufficiently conspicuous to be read by all who felt disposed to read them. Considering them worthy of notice, and calculated, by the blessing of God, to do good in all families, I have transcribed them for the Baptist Ma-

gazine, and hope they will meet your approbation. Lord's-day visiting is an evil to be lamented; improper conversation on that day is too common; and in the families of good men, too much liberty is given to the practice of evils of various kinds. It was a great saying, "As for me and my house, we will serve the Lord."

Yours,  
AN OLD FRIEND.

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### ILLUSTRATIONS OF SCRIPTURE,

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*Extracted from Jowett's 'Christian Researches in the Mediterranean.'*  
pp. 127, 167.

"WE observed the people making holes in the sandy soil on the side of the river. Into these holes they put a small quantity of pigeons' dung and feathers, with the seed of melons or cucumbers. The value of this manure is alluded to in 2 Kings vi. 25. The produce of this toil I had an opportunity of seeing, in due season; that is, in the following month of June. Extensive fields of ripe melons and cucumbers then adorned the sides of the river. They grew in such abundance, that the sailors freely helped themselves. Some guard, however, is placed upon them. Occasionally, but at long and desolate intervals, we may observe a little hut, made of reeds, just capable of containing one man, being, in fact, little more than a fence against the north wind. In these I have observed, sometimes, a poor old man, perhaps lame, feebly protecting the property. It exactly illustrates Isa. i. 8. *And the daughter of Zion*



is left as a lodge in a garden of cucumbers.' The abundance of these most necessary vegetables brings to mind the murmurs of the Israelites, Numbers ii. 5, 6. *We remember the cucumbers, and the melons, and the leeks, and the onions, and the garlick, but now our soul is dried away.*"

"At one place, the people were making bricks, with straw cut into small pieces, and mingled with clay to bind it. They were, in short, engaged exactly as the Israelites used to be, making bricks with straw; and for a similar purpose, to build extensive granaries for the Bashaw—Treasure-cities for Pharaoh:—Exodus i. 11."

I cannot omit the following notice of the subject of *baptism*. The Greek Bishop of Smyrna, when conversing with Mr. Jowett, said, 'There are five points in which we differ from the Latins; 1. Baptism: *we baptize the whole body, for Christ went up out of the water, a plain proof that he*

*went into it!* The other points of difference are, the procession of the Holy Ghost, Purgatory, the Pope's Supremacy, and the Host.' Respecting the Host, the Bishop remarked, 'They use unleavened, which is not bread—*ἀpros*, in Greek, meaning complete bread; and surely,' said he, *we ought to know the meaning.*' We suppose that if the Bishop were acquainted with the disputes we have in England respecting the import of the Greek words used in reference to baptism he would say again, (and perhaps even our pædobaptist friends will agree, that some importance is to be attached to the opinion of a *native Greek*,) *surely we ought to know the meaning.*'

Mr. Jowett also informs us, that in the *Coptic* church, at Alexandria, 'they have a large laver, in which they baptize the whole body of the infant, using lukewarm water and holy oil.' See his volume, pp. 16, 99.

J. M. C.

## Juvenile Department.

### HISTORICAL ESSAYS.

#### No. XXI.

*On the Corruption of Christianity in Britain during the Reign of Edward IV. A. D. 1461—1483.*

HISTORY is too frequently perused as merely a source of entertainment, particularly by the young: the serious youth, how-

ever, should read it with far more important views. Many of the miseries of life result from want of experience. History and biography, if attentively studied, will, in a good degree, furnish the reader with many of the advantages without the pains of that effectual mode of learning. The reign at which we are about to glance, if contrasted with some of modern times, will afford a striking example of the sad effects resulting from the neglect

and corruption of Christianity, and the consequent reign of ignorance and vice, whether we refer to individuals, societies, or states; and such a contrast cannot fail to fill with gratitude the hearts of those who have been divinely enlightened, duly to estimate the advantages of living in a more christian age. But the careful youth must ever distinguish between the name and the nature of things. In the days of our Lord, he was not in the most interesting sense considered a Jew who was one outwardly, nor that circumcision which was merely outward in the flesh; so we must not esteem that christianity which fashion and policy have so denominated, but that only which has the tendency of leading its professors to Christ himself, humbly to learn what he would have them to do, and anxious to follow him in all the requirements of his gospel.

Were it possible to read the history of Edward IV. in some moments of mental abstraction, in which memory should slumber, and therefore our earlier history be forgotten, it must be pronounced an age of brazen infidelity, in which men had no fear of God before their eyes, and their consciences were become seared as with a hot iron. It never could enter the mind that it was professedly a christian country; and all the high sounding titles of ecclesiastical dignity and authority must be concluded but as a burlesque on all that was good and sacred and christian-like. The confession of historians concerning this period of English history, which can hardly be better expressed than in the words of one of them, is remarkable. "All we can distinguish with certainty through the

deep cloud which covers this period, is a scene of horror and bloodshed, savage manners, arbitrary executions, and treacherous, dishonourable conduct in all parties."

In our last essay we had occasion to notice the destructive wars between the houses of York and Lancaster: in this reign, we are compelled to review their fatal progress, and happily their termination. The ruthless disposition of young Edward, joined to his courage and activity, rendered him a fit instrument in the hands of the God of this world, to display in all their genuine forms, the worst passions of our debased nature. A circumstance occurred at the very commencement of this reign which exhibited the hardness and cruelty of his heart, and which must have led his enemies to calculate on what they might expect from his success. A tradesman whose shop was distinguished by the sign of a crown, facetiously said he would make his son heir to the crown: this coming to the ears of the king, gave him such offence, that the poor man was actually condemned and executed for the joke;—a fair specimen of the tyranny and barbarity which followed. The hatred of the two families became unbounded. The people attached themselves to either party as circumstances influenced them. The nation became divided, and the wars were strangely denominated through Europe, "the quarrel between the two roses." The adherents of the house of Lancaster were distinguished by the red rose, and those of York by the white—those fragrant and beautiful symbols, not of man's wickedness, but of the Creator's wisdom and power.



"By their fruits ye shall know them," is a scriptural maxim as reasonable as it is true. A nation of warlike christians is therefore, to say the least, a very suspicious sight: for all attentive readers of their Bible must allow, that war is antichristian; and that, at all events, all but strictly defensive warfare must be iniquitous and presumptuous; and it will be found, on close examination, that by far the greater part of what has been so called might have been avoided, not only consistently with national safety, but with the highest honour and the greatest glory. What are we then to say of reigns in which battle after battle ensued, wherein not only fellow-countrymen, (revolting sight!) but the nearest relatives, attempted and effected each other's destruction? What avails it that thousands and tens of thousands of priests covered the land? What avail the most laborious formalities, the most pompous ceremonies, the longest prayers and the severest penances, while every place but the very altar is stained with human blood?

The battle of Tooton was the first which disgraced this reign, after which Henry and Margaret prudently fled into Scotland. The parliament, as was usual in these unprincipled times, declared for the victor, expressing their surprise and abhorrence at the presumption and usurpation of the house of Lancaster, and passed an act of forfeiture and attainder against Henry VI. and Margaret, while several of their most distinguished partisans were condemned to die. The battle of Hexham followed, still more unfortunate for the Lancastrian cause. Margaret took refuge in a wood, where she was indebted

for her support and that of her children to the respect which her confidence and heroism inspired in the breast of a robber, whose protection she requested on his approach to her; but Henry, after a year's concealment, was taken prisoner, and confined to the tower.

The succeeding interval of tranquillity was but of short duration. Edward's secret marriage with one of his subjects, after having demanded a foreign princess, irritated the nobleman who had successfully conducted the negotiation, while the honours heaped on the family of the new queen offended the ancient nobility: such is the nature of worldly glory. Secret negotiations were entered into, and parties formed, in which the nearest relatives were conspiring each other's ruin. The king on the other hand seemed anxious to strengthen his power by foreign friendships, and entered into an alliance with Burgundy; but an insurrection in Yorkshire, and the battle of Banbury which followed, soon called home all his attention. The most extraordinary events now occurred in rapid succession. Warwick, and Clarence the king's brother, were banished for their hostility to his power; but they soon found friends abroad, and in the short space of eleven days after their return, Edward was expelled in his turn. Henry was accordingly released from prison, and once more placed on the throne; but, before his queen and her followers could arrive, Edward returned, aided by the politic duke of Burgundy, and by evading Warwick's army, pushed forward, presented himself with his troops before the gates of London, and was at once admitted. The dreadful battle at

Barnet followed, in which Warwick fell, and immense numbers on both sides were slain, but the victory was Edward's; and it happened singularly, that on the very day of this event, queen Margaret landed at Weymouth, just in time to hear of the defeat of her army; and although she was encouraged by some desperate nobles still to persevere, the battle of Tewkesbury, the death of king Henry, and the murder of her son, put an end to all her hopes.

The same absence of moral principle which had characterized the government of the nation during the disgraceful civil wars, now induced Edward to employ

his leisure in foreign invasion, and fruitless but expensive expeditions. The trial of his brother the duke of Clarence, who had acted against him in several wars, but who had returned to his allegiance, was the last memorable act of his reign, he himself being soon after called to his account by the great and only Potentate. Thus passed a period of more than twenty years, a period which the lover of his country might be almost tempted to wish obliterated from the pages of its history;—a period, however, which may furnish the attentive reader with many useful lessons.

H. S. A.

## Obituary and Recent Deaths.

### HENRY TIPPEN.

DIED on Tuesday, November 19, 1822, Mr. Henry Tippen, at Bromley, near Bow, Middlesex, leaving a widow and five children.

He was born at Ringmore, near Lewes, in Sussex, on June 7, in the year 1757, and died in the sixty-sixth year of his age.

It appears from a manuscript he has left, that when he was about sixteen years and a half old, he was brought into personal affliction, and greatly terrified with apprehensions of the wrath to come. The terrors of God flowed in upon him like overwhelming waters. Neither his parents, nor his medical attendant, nor the clergyman of the parish, could administer any effectual relief. At length his life was in danger—despondency approaching to despair settled upon his mind, and preyed upon his vitals. Having continued in this dreadful state a

long time, providence led him into an acquaintance with some Christians who worshipped at Lady Huntingdon's Chapel at Lewes, and by their means, while he requested fellowship with them, he was brought to see the method of salvation. Here we can borrow his own words in some verses which he wrote about this time, which had not indeed much poetry, but a great deal of piety in them.

"But after all these frights and fears,  
The happy time did come—  
That love did flow from God above,  
Through Jesus Christ his Son."

Now old things passed away and all things became new; and the joy of his deliverance was proportioned to the bitterness of his previous state of bondage.

"It seem'd as if this earth below  
Was not the same as 'twas:  
All glory shone around my soul."

This too, was succeeded by a season of severe temptation, accompa-



nied with perplexity of mind which no words can fully express.

Thus it appears, that a stormy, cloudy morning may be followed by a long, bright, and serene day. How soon he became a member of the Baptist church at Lewes, we cannot say; but that he was very highly esteemed there, the following dismission letter will show.

The church of Christ, of the Particular Baptist denomination at Lewes in Sussex, under the pastoral care of Joseph Middleton, to the church of Christ, of the same faith and order, at Old Ford, Middlesex, under the pastoral care of William Newman, sendeth christian salutation.

Beloved Brethren,

We have received a request from our brother and sister Tippen, whom Divine Providence has removed into your neighbourhood, to remove their church-membership from us to you; and after a long and very intimate acquaintance with our brother and sister, we can, and do, most cordially, recommend them to your christian affection, as persons sound in the faith, possessing experimental godliness, and a walk worthy of the vocation with which they are called. And, though we part from them with regret, as *being two of the greatest ornaments our church ever had,\** yet as he who fixes the bounds of our habitation, has removed them so far as not to fill up their places in their mother church,—and considering their spiritual improvement,—we do very willingly give them up to you, and humbly hope that they may prove as worthy members of your church as they have ever been of ours. Praying for their and your prosperity in the kingdom of our Lord Jesus Christ, we remain

Your affectionate brethren and sisters.

Signed by order of the church, and in the name of the whole, By

JOSEPH MIDDLETON,  
Pastor.

Lewes, 24 Sept. 1795.

During the last two years he suffered great bodily affliction. But though a very heavy pressure was upon him, he appeared uniformly serious, patient, and tranquil to the last. Frequently he discovered, with strong emotions, the tenderest anxiety on behalf of his wife and his children, whom he was about to leave behind.

In the last weeks of his life he spoke, as he had often done before, with great freedom and comfort respecting his own personal safety: "All my hope is in him that was once extended on the tree.—I wish to stand by the side of the publican and cry, 'God be merciful to me a sinner.'—How blessed that world where all are of one sentiment, and there is no jarring!—All things will be smooth in another state.—I must come to Christ *now* as a poor perishing sinner!"

On Wednesday afternoon, the 27th, he was followed to the grave by his surviving widow and children, and a long train of sincere mourners. The deacons (except two, confined by personal affliction) were pall-bearers, and a large number of the members of the church came to take leave of a man who had been most justly endeared to them. The church of which he had been a valuable deacon more than twenty-three years, has resolved to set up a stone over his grave, in grateful remembrance of his faithful, affectionate, zealous, and useful services.

On Lord's-day afternoon, Dec. 1, a funeral sermon was delivered by Dr. Newman, the pastor of the church, from 1 Tim. iii. 13. "For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

We have heard of deacons who, "dressed in a little brief authority," like Diotrophes, and swelling with pride and pomp, have trampled on the poor of the flock, insulted the pastor and the church, and lorded it over God's heritage. *Henry Tippen* was not one of that class. Highly respectable for the measure of christian knowledge he attained, he excelled in *love*. He loved the

\* Elizabeth Tippen, here referred to, died Feb. 21, 1810.

church, and the pastor, and his brethren in office, "with a pure heart fervently." And though to a stranger it might appear that he paid more respect to the sterner virtues, than to the softer graces of the christian character, he was a man of great tenderness and warm affection. Witness the tears of all the widows and others who wept at the tidings of his death! His zeal was

disinterested: and the sacrifices which it prompted him to make will not be fully known till the day when they shall be published and rewarded by the Saviour himself. His fidelity was never impeached, nor even suspected: and his perseverance in a series of useful services to the end of life, must be thankfully ascribed to the grace of God which was with him.

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## Review.

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*The Doctrine of Scripture relative to Evil Spirits, examined: being a Reply to a Work on the same Subject, by the Rev. Russell Scott of Portsmouth. By the Rev. B. H. Draper. Pp. 86. 2s. Boards.*

WHOEVER has attentively considered the spirit of Socinianism, or, as many of its votaries would rather denominate it, Unitarianism, cannot fail to have observed that it borders upon the cold and frigid region of infidelity. In one sense it may be considered as more pernicious, inasmuch as under a pretended reverence for the sacred scriptures, and bearing the hallowed name of christianity, it, in fact, endeavours to sap the foundations of revelation by its unfair mode of criticism, and attempts, but vainly attempts, to overthrow its principal doctrines. Those who would, at first, have been shocked at the idea of becoming the followers of noted, modern infidels, are introduced, before they are aware, into the very vortex of unbelief, and taught to trample under foot the blood of the Saviour,—to despise the doctrine of his atonement for human guilt,—to laugh at his threatenings of future punishment,—and to boast of the purity and virtue of human nature, in opposition to the plain declarations of scripture, that man is a fallen, ruined, and depraved being.

We have said that Socinianism borders upon the cold and frigid region of infidelity. Cold and unphilanthropic is, indeed, its spirit. It has hitherto contemplated, with the most unfeeling indifference, the miserable state of the heathen world, and suffered its zeal to evaporate in mere philippicks against those who, believing the doctrines of the cross of Christ, have endeavoured, and are still endeavouring, to promote the best interests of the human race. May we not say in the animated but correct language of Mr. Draper: "What have Socinians done towards the amelioration of the heathen world? Where are their Brainerds, and Elliots, and Swartzes, and Whitefields? When did they expend immense sums, and make large personal sacrifices, for the extension of the blessings of the gospel, and of course for the spread of civilization and humanity?"

We do not, however, wish to hold up every Unitarian as destitute of regard for his species. Many among them we respect and pity, whose amiable conduct would have done honour to a better cause. We direct our remarks against the general spirit and tendency of the system; and against the fiery zeal of many of its adherents, who seem to lie in a state of perfect torpidity, except when they raise the hue and



cry against those who conscientiously believe those doctrines which they contemptuously reject.

The little work before us was written in reply to a book published by the Rev. Russell Scott of Portsmouth, in which he attempts to deny the doctrines of scripture, respecting the existence of evil spirits, and the eternity of future punishments. Though bearing a small proportion in size to the work alluded to, it appears to us to grasp, with a powerful hand, all the principal topics treated of in that book; to expose the false interpretations of scripture contained in it; and to state, with great perspicuity, the doctrine of scripture on the points in dispute. The character of Mr. Draper peculiarly fitted him for entering the lists with Mr. Scott. We must admire the spirit in which the reply is written, as truly the spirit of christian candour and kindness. He speaks as one who feels the vast importance of the truth which he defends, yet no harsh expression is allowed to escape him; nothing but what breathes the best wishes for his opponents and the human race. He seems to feel, "that the wrath of man worketh not the righteousness of God." Though called to notice the unwarranted irony of Mr. Scott, not a single severe expression escapes him. He breathes the spirit of his Master, and evinces, not the zeal of a partizan, but a desire to guard the unwary against the snare which is laid for them. May the blessing of heaven attend his efforts, and prevent many from adopting principles of interpretation subversive of all due regard for the sacred volume.

The spirit we have noticed will be perceived from the following extract from the Preface, which we beg to assure our readers is a fair specimen of the whole.

"Being naturally averse to controversy, it was with great reluctance that, in compliance with the importunity of a few friends, whom I much esteem, I undertook a reply to Mr. Scott. \* \* \* I should be sorry indeed, if I have employed any expressions which are improper, and unbecoming an advocate for truth. Though

I should be happy to convince him of his errors, I would not willingly wound the feelings of the gentleman to whose work I have thought it my duty to reply. I do most sincerely wish him every temporal, spiritual, and eternal good; and I should especially rejoice to hear that he was diligently employed in preaching the glorious Gospel of the blessed God." P. 108.

Our author, in the execution of his plan, commences by repelling the wanton and uncalled-for sarcasm of Mr. Scott, in styling his opponents "Devil believers"—"Advocates for the Devil"—"Devil defenders," &c. On this subject he observes, "Thus on the same principle that persons who believe that there is a malignant being called the Devil, are termed 'Devil advocates' and 'Devil defenders,' it might be said that Dr. Mead was an advocate for the plague and poison, because he wrote on both these subjects," &c. (Page 11.)

He proceeds to expose (we think, with great effect) the mode of interpretation adopted by the Socinians, of referring to mere figurative language the plainest records of scripture, whenever they wish to get rid of any thing that opposes their own system. (Vide pages 12, 13, &c.)

As a specimen of this sort of figurative language, we would transcribe Mr. Scott's view of the history of Jonah, with Mr. Draper's remarks.

"Most readers have, I apprehend, supposed, that when it is said the Lord prepared a great fish to swallow up Jonah, this was literally the case. But no, says Mr. Scott: it means a ship, whose crew seeing him in danger, went to his relief, and rescued him from the jaws of death; and the name of that ship was the Whale. The historian tells us, and our Lord gives a similar account, that Jonah was in the belly of the fish three days and three nights;—this, it appears, was all figurative, and means that he was put in the hold, or bottom of the vessel, three days and three nights; and when we are told 'that the Lord spake unto the fish, and he vomited out Jonah on the dry land,' we are to understand that he was safely rowed on shore. Is not this original? was ever deliverance

from the ocean thus described since or before? I think not." P. 29.

We wish that Mr. Draper had more strongly reprobated the wanton freedom that persons, such as Mr. Scott, frequently take in lopping off whatever part of scripture will not bend, by any criticism, to their views. The limits of our publication do not permit us to enlarge. We would, therefore, take our leave, by cordially recommending the work to the perusal of our readers, and begging them to give it as wide a circulation as they can, especially in such places where it is particularly needed.

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*Attachment to Life: a Sermon on the Occasion of the Death of the late Rev. John Owen, M.A. Rector of Paglesham, &c. &c.: who died at Ramsgate, September 26, 1822, in the 57th Year of his Age. By Joseph Hughes, M.A. one of the surviving Secretaries. Pp. 50. 1s. 6d.*

From this sermon alone, had we not before been acquainted with the distinguishing talents of its author, it would have been easy to discover the marks of an understanding highly cultivated, and of a mind ardently attached to the all-important doctrines of evangelical truth, and deeply imbued with its sacred and sanctifying influence.

Mr. Hughes, in the illustration of his subject, remarks, there may be "a criminal attachment to life, warranting our censure;"—"an innocent attachment, awakening our sympathy;"—and "a laudable attachment, at once challenging our approbation, and urging us to bring our minds under its influence."

It is under the last head in which he considers the text as "the prayer of a Penitent, a Saint, and a Philanthropist," that his talents for discussion appear to high advantage: he evidently speaks like one who had himself experienced the various characters he describes, enjoyed the pleasures connected with their development, and the anticipations of usefulness here, and glory hereafter,

connected with their employments and pursuits.

The eulogy pronounced by Mr. Hughes to the memory on his departed friend, appears to be the just tribute due to departed worth, to talents of a high order, which had been consecrated to an object of the most sublime description, the furtherance of the first Society in the scale of moral excellence—the British and Foreign Bible Society.

Our readers must peruse the sermon, to form correct sentiments of its merits, and to catch its "spirit-stirring" emotions. Our limits prevent us from making more than one extract, and that only for the purpose of expressing the ardent feelings of Mr. Hughes, and our own, in the language of the pathetic Dr. Steinkopff; "Never may the Church of England want such a Minister, or the Bible Society such a Secretary, or the world such a Benefactor"—as "the gifted, impartial, ingenuous, amiable, and interesting—Owen."

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*The Scripture Doctrine of the Person of the Lord Jesus Christ briefly stated; being the Substance of Two Sermons. By J. M. Cramp. 8vo. Pp. 42.*

In publishing upon the Deity of Christ, Mr. Cramp does not pretend to advance any thing "novel in argument," but modestly states, that "having endeavoured to compress into a small compass the leading views and statements of scripture, in reference to an important doctrine, he hopes that a perusal of these pages may be beneficial to the young, the wavering, and the inquirer after truth." The text is, John ix. 35, 36: "Dost thou believe in the Son of God?" &c.

The Introduction is intended to impress the mind with the importance of knowing who Jesus Christ really was. The author then proceeds to consider, I. *The Predictions of the Prophets.* II. *The Declarations of Christ himself.* III. *The Statements of the Apostles.* This united testimony is shown to be in favour of the Deity of our Lord; and in a IVth head of Discourse, these



*Statements are reconciled with the Fact, that Jesus was a Man.*

The former parts of the Discourse are necessarily selections and arrangements of texts from the Old and New Testaments, on the making of which much care has evidently been bestowed. Under the last head, equal judgment is manifested in adducing scriptural proofs; while Mr. Cramp takes what we conceive to be both the secure and reasonable ground, in reference to the manner in which this astonishing union exists. Page 23.

"How the divine and human natures were so connected together, that the humanity was not absorbed, but infinitely ennobled by the Deity, and that the Deity was not debased, though closely joined with the humanity, we need not be ashamed to confess ourselves utterly ignorant. We are not advancing a theory, but stating a plain fact, as we find it recorded in the Holy Book, &c."

The sermon concludes with six practical reflections. We most cordially recommend this plain and sensible Discourse. It will repay the reader for a very attentive perusal, and we think is well calculated to remove doubts from the mind of every honest inquirer. Franklin once profanely remarked to this effect—that ere long we should see Christ, and know for certain who he was, and that therefore we need not now be at so much trouble to inquire. We would rather be impressed with the importance of the exhortation which Mr. Cramp, in conclusion, draws from the same consideration, "Kiss the Son, lest he be angry."

juvenile delinquents who fill our prisons, and those more mature in crime who disgrace our country, were never in our schools. If any will be at the pains of inquiring into the truth of such an assertion, we doubt not but they will partake of our feelings of astonishment and gratitude, that it should be so generally correct. Unhappily, there have been, and are, and will be, some exceptions. Many a promising scholar has left our Sunday-schools, painfully to disappoint the hopes of his teachers and friends, who have cause to weep over the apparent loss of so much labour. Every effort ought to be made, to protect our instructed poor from the temptations to which their very education exposes them. We esteem those authors among the very best friends of our country, who employ their talents to furnish suitable occupation and amusement for an increasingly reading and thinking population.

The object of this anonymous writer is to furnish the teachers of Sunday-schools with a book to put into the hands of those scholars who are honourably dismissed. He has executed his task well. The work is divided into twelve short chapters, each of which has an appropriate motto from scripture. The subjects are, "A Farewell Address—Personal Religion—Dispositions and Habits—Relative Duties—Servitude—the World—Company—Books—Amusements—Public Duties—Condition in Life—Affliction—and Death." Many interesting facts and anecdotes are interspersed. The style is simple and familiar, adapted to the capacities of those for whom it is intended, without descending to the weak and childish phraseology of some who have written for the benefit of youth. Two points of great importance are kept in view; first, "that the young are not likely to be useful and worthy members of society, except by becoming true Christians; and, secondly, that their education should be such as to form them for the diligent discharge of the duties of their station in life, rather than to excite in them an injurious ambition to rise above that station. We

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*The Teacher's Farewell; intended as a parting Gift to the elder Scholars on leaving the Sunday School.*  
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By appealing to facts, the supporters of Sunday-schools have adduced the most convincing answers to the objections of adversaries. The argument is quite conclusive, when the advocate for the religious education of the poor asserts, that those

cordially hope the author will enjoy the gratification of knowing that the names of many Sunday-scholars are inscribed in his neat page, prepared for the purpose, and that "his attempt will be beneficial in promoting their present and eternal welfare.

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*Sketches of Sermons preached to Congregations in various Parts of the United Kingdom, and on the European Continent, furnished by their respective Authors. Vol. II. 184 pp. Bds. 12mo. 4s. 2d Edition.*

IN our Review of the First Volume of this very excellent work, (see our Number for February, 1822,) we expressed our hope that the rapid sale would encourage a continuation. — We are happy that this hope has been fulfilled, and recommend to our readers the present volume, which contains fifty short, but judicious sermons, on important subjects. The third and fourth Volumes have been since published.

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## LITERARY INTELLIGENCE.

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Maxims on Prudence from the Scriptures, the Fathers, &c.

The Mother's Portrait sketched. 12mo. with Cuts.

Scripture Fragments, in Prose and Verse, with Cuts. For Sunday-schools.



# Intelligence, &c.

## List of the Particular or Calvinistic Baptist Churches in England.\*

THE "Confession of Faith", adopted and published by the General Assembly, held in London, 1689, is the standard of doctrine which the Particular Baptists have always avowed: this may be had at Mr. OFFOR's, 44, Newgate-street, the Depository for Baptist Tracts, &c.: and we strongly recommend it to all our churches, as a most unexceptionable "form of sound words." By the principles of this Confession, we have endeavoured to regulate the following list, not admitting any church whose minister is known to be either *Arminian*, *Antinomial*, or *Anti-Trinitarian*. Some few of the churches have pastors who are *Pædobaptists*, but it is supposed the *majority* of the members are Baptists. There are some respectable Baptist *ministers*, whose names do not appear, because they are not settled with Particular churches; such as Messrs. Williams of Cheltenham, Jenkin Thomas of Oxford, John Dyer of London, &c. &c. There are other cases, probably, of Baptist ministers being pastors of *Independent* churches, such as that of Mr. Cornford of Marden, &c.

### Bedfordshire.

Bedford, 1. Samuel Hillyard  
 2. Thomas King  
 Biggleswade, Thomas Middleditch  
 Blunham, John Beetham  
 Carlton, Charles Vorley  
 Cotton End, John Holloway  
 Cranfield, William Wakefield  
 Dunstable and } William Anderson  
 Houghton Regis }  
 Keysoe, Henry Bottle  
 Leighton Buzzard, Thomas Wake  
 Luton, Ebenezer Daniel  
 Maulden, Samuel Hobson  
 Potton, William Cooper  
 Ridgemont, William Cuttriss  
 Sharnbrook, Joseph Hinde  
 Southill, Thomas Tay  
 Stevenston, Joseph Such  
 Staughton, Little, James Knight  
 Toddington, Thomas Ramsay  
 Westoning, George Dance

### Berkshire.

Abingdon, John Kershaw, A. M.  
 Beech Hill, James Rodway

Farringdon, James Hinton, jun. A. M.  
 Kingston Lisle, Daniel Williams  
 Newbury, Thomas Welsh  
 Oakingham, John Coles  
 Reading, John Howard Hinton, A. M.  
 Wallingford, Joseph Tyso  
 Wantage, James Jackson

### Buckinghamshire.

Amersham, James Cooper  
 Aylesbury,  
 Brickhill, Great, William Siefield  
 Chesham, William Tomlin  
 Cheynies, Ebenezer West  
 Colnbrook,  
 Crendon, Long, William Hopcraft  
 Datchett, William Bailey  
 Gold Hill, D. Dossett  
 Haddenham, Peter Tyler  
 Hanslope, — Hill  
 Ivinghoe, George Clark  
 Kingshill, Little, Thomas Jourdan  
 Missenden, Great,  
 Newport Pagnell, — Foskett  
 Northall, William Johnson  
 Olney, James Simmons

\* We are aware that this List is incomplete. We have included all that are recognized by the Associations in whose Circular Letters they appear: of many, we have heard only by report. We expect our friends from the country will bring us corrections and additions, or send them post paid, that a more correct List may be given next year. N.B. 1 and 2 denote first and second Churches.

Penn, J. Dolling  
 Quainton, D. Walker  
 Risborough, Prince's, T. Terry  
 Stratford, Fenny, James Crudge  
 Stratford, Stony, J. End  
 Swanbourn, William Collett  
 Waddesdon Hill, George Williams  
 Winslow,  
 Wycombe,

### Cambridgeshire.

Bottisham Lode, Thomas Reynolds  
 Cambridge, T. C. Edmonds, A.M.  
 Camps, Castle, William Jobson  
 Chatteris, Benjamin Gosney  
 Cottenham, John Meakin  
 Downham, — Britton  
 Gamlingay, Enoch Manning  
 Haddenham, G. J. Pinchard  
 Harston,  
 Isleham, John Reynolds  
 Melborne, William Pepper  
 Oakington,  
 Over, George Prudden  
 Prickwillow,  
 Soham, George Norman  
 Stretham, Joseph Howlett  
 Sutton,  
 Swansea, Thomas Tall  
 Wilberton, John Langford  
 Willingham, John Rootham.

### Cheshire.

Audlem, — Freshfield  
 Chester,  
 Hill-Cliff, Cher- (John Thompson  
                   ry-lane, and } John Swinton  
 Leigh, Little, (James Bradford  
 Warford, — Holt

### Cornwall.

Boatham, Skinner's,  
 Chasewater, — Hodge  
 Falmouth, Samuel Green, jun.  
 Helstone, Joseph Lane  
 Penpaul,  
 Penzance, G. C. Smith  
 Redruth and } John Dore  
 Day, St.,  
 Saltash, John Stacey Bunce  
 Truro, Edmund Clarke

### Cumberland.

Broughton, Samuel Rustoh  
 Whitehaven, — Jamieson

### Derbyshire.

Chesterfield, David Jones  
 Derby, Caleb Evans Birt, A.M.  
 Loscoe, Joseph Swain  
 Swanwick, William Fletcher

### Devonshire.

Ashburton, William Dore  
 Bampton, John Cherry  
 Barnstaple, J. O. Mitchell  
 Bideford,  
 Bovey Tracey, Joseph Lee Sprague  
 Bradninch, Charles Sharp  
 Brayford, William Harris  
 Brixham,  
 Collumpton, Richard Humphrey  
 Crediton, John Cocks  
 Dartmouth, Philip House  
 Exeter, Samuel Kilpin  
 Harberton Ford, James Gard  
 Hill, St., C. Hawkins  
 Honiton, William Lush  
 Kentisbeor,  
 Kingsbridge, John Nicholson  
 Modbury, Christopher Woollacott  
 Newton Abbot,  
 Oakhampton,  
 Plymouth, Samuel Nicholson  
 Plymouth Dock, Pembroke-street, Thomas  
                   Wilcocks  
 Ditto, Morice-square, Thomas Horton  
 Prescott, Benjamin Thomas  
 Shaldon,  
 Teignmouth, — Rogers  
 Tiverton, John Singleton  
 Torrington, Great, Thomas Palsford  
 Uffculm, George Viney  
 Uptontery, John Cooper

### Dorsetshire.

Loughwood, Richard Gill  
 Lyme Regis, Abraham Wayland  
 Poole, Samuel Bulgin  
 Weymouth, William Hawkins, A.M.  
 Wimborne, John Miel

### Durham.

Hamsterley, David Douglas  
 Rowley (Cold,) and Hindley, Lancashire,  
                   W. Fisher  
 Shields, South,  
 Stockton on Tees,  
 Wearmouth, Monk,

### Essex.

Billericay, B. Crowest  
 Braintree, William Ragsdell  
 Burnham, John Garrington  
 Coggeshall, William Payne  
 Colchester, 1. George Francis  
                   2. William Dowling  
 Colne, Earl's, Major Gooday Padney  
 Halstead, John King  
 Harlow, Thomas Finch  
 Hedingham, Sible,  
 Ilford, James Smith  
 Langham, John Wood Goodrich  
 Loughton, Samuel Brawn



*Mersey.*

Potter-street, John Bain  
 Rayleigh, James Pilkington  
 Saffron Walden, Josiah Wilkinson  
 Sampford, Old, Richard Pettit  
 Thaxted, Thomas Byatt  
 Thorpe, William Bolton  
 Waltham Abbey,

*Gloucestershire.*

Avening, William Matthews  
 Bourton on the Water, T. Coles, A.M.  
 Blockley, Daniel Wright  
 Campden, Chipping, G. Jayne  
 Chalford, James Deane  
 Cheltenham,  
 Cirencester Daniel White  
 Coleford, Richard Fry  
 Downend, Robert Aitcheson  
 Eastcombes, Henry Hawkins  
 Fairford, Daniel Williams  
 Gloucester, George Box Drayton  
 Hillsley,  
 Lechlade, Richard Clark  
 Shortwood, near Horseley, William Winterbotham  
 Sudbury, Chipping, W. Southwood  
 Stanley, King's, James Cousins  
 Stow, and Naunton, Joseph Miles  
 Tetbury, Thomas Burchell  
 Tewkesbury, Daniel Trotman  
 Thorbury,  
 Uley, William Catton  
 Winston,  
 Worton-under-Edge, T. Thomas

*Hampshire.*

Ashley, Thomas Rutter,  
 Batransley, William Mursell  
 Beaulieu,  
 Blackwater, Thomas Burgwin  
 Broughton, Hugh Russell  
 Hartley-row, — Laye  
 Helier's, St., Jersey, Thomas Jarvis  
 Jean, St., Jersey, Jean de Gruchy  
 Lockerley,  
 Longparish, Thomas Fletcher  
 Longueville, Jersey, — Carré  
 Lymington, James Millard  
 Newport, Isle of W., 1. Wm. Glanville  
 2. John Franks  
 Portsea, Meeting-house-alley, Daniel Miall  
 White's-row, T. C. Mileham  
 Ebenezer, John Headden  
 Salem, White-swan Field, Richard Young  
 Forton and } Thomas Tilly and  
 Lake-lane, } John Clay  
 Romsey, W. Yarnold  
 Southampton, B. H. Draper  
 Whitchurch, Philip Davies  
 Wellow, Isle of Wight, William Read

*Hertfordshire.*

Garway, William Rogers  
 Kington, Samuel Blackmore  
 Leominster, Thomas Edmonds  
 Ross, Benjamin Coombs  
 Ryeford, William Williams  
 Withington, Rees Davies

*Hertfordshire.*

Alban's, St., William Upton  
 Codicote, Alexander Thompson  
 Hempsstead, Hemel, John Liddon  
 Hertford, William James  
 Hitchin, John Geard  
 Hoddesdon,  
 Market-street, Joseph Harris  
 Mill End  
 New Mill, D. Clarabut  
 Sawbridgeworth, James Steward  
 Stortford, Bishop's, F. A. Waldron  
 Tring, — Glover  
 Watford, William Copley  
 Whitwell-street, Richard Groom

*Huntingdonshire.*

Bluntisham, Samuel Green  
 Bythorne, William Simpson  
 Catworth, Great, Wm. Rowlett  
 Gidding, Great, W. Crockford  
 Gransden, Great, Robert Skilleter  
 Ive's, St., Hugh Mackenzie  
 Kimbolton, John Hemming, A. M.  
 Needingworth, Samuel Sharood  
 Neot's, St.,  
 Ramsey, — Jarvis  
 Somersham, Wm. Orris  
 Spaldwick, John Manning  
 Weston, Hail, Joseph Paggett

*Kent.*

Ashford, William Broady  
 Bessel's Green, John Stanger  
 Bethersden, — Shilling  
 Bexley,  
 Borough Green, — Morris  
 Bradbourne, — Lewis  
 Brasted,  
 Branchley, Lamberhurst, } T. Gladwish  
 and Matfield Green,  
 Chatham, Wm. Giles  
 Cranbrook, Wm. Stonehouse  
 Crayford, John Davies  
 Deal, Jacob Martell  
 Dover, Robert Oxlad  
 Down,  
 Eastry, — Branford  
 Eynesford, John Rogers  
 Eyethorn, John Giles  
 Folkstone, John Clark  
 Greenwich,  
 Lessness Heath, W. Coleman  
 Maidstone, Wm. Groser, jun.  
 Margate, George Atkinson

Peter's, St. Thomas Cramp  
 Sandhurst, James Gates  
 Seal, John Morris  
 Sevenoaks, Thomas Shirley  
 Sheerness, J. D. Blakeman  
 Smarden, John Coppin  
 Stone, — Davey  
 Tenterden, Joseph Exall  
 Wilmington,  
 Woolwich, 1. Wm. Culver  
                   2. Adam Freeman

*Lancashire.*

Accrington,  
 Bacup, 1. — Grant  
                   2. Wm. Dyer  
 Blackburn, Charles Gray  
 Bolton le Moor, Wm. Colcroft  
 Cloughfold, Robert Heyworth  
 Colne, Peter Scott  
 Garstang,  
 Goodshaw Chapel, John Pilling  
 Haggate, J. B. W. Smith  
 Haslingden,  
 Hawkeshead Hill,  
 Huncote, Wm. Perkins  
 Inskip, Joseph Lakelyn  
 Liverpool, Byrom-street, M. Fisher  
                   Lime-street, James Lister  
                   Great Crosshall-st.  
                   Cockspur-street, J. Underhill  
                   Welsh Church, — Jones  
 Manchester, 1. York-street, John Birt  
                   2. Coldhouse, W. Jackson  
                   3. Princess-street,  
 Ogden,  
 Oldham, Charles Thompson  
 Pendlehill, Sabden, George Brown  
 Preston, — Ashford  
 Rochdale, Wm. Stephens  
 Stayley Bridge,  
 Tottlebank, Thomas Harbottle  
 Wigan, John Simmons

*Leicester.*

Arnsby, John James  
 Blaby, Benjamin Evans  
 Bosworth, Husband's,  
 Bottesford, Wm. Musson  
 Foxton, Joshua Burton  
 Leicester, Robert Hall, A. M.  
 Loughborough, George Capes  
 Sheepshead, Samuel Peters  
 Sutton in the Elms, Cheney Burditt

*Lincolnshire.*

Barrow and Killingholme, Abraham  
 Greenwood  
 Boston, John Hinners  
 Burgh and Mountborp, — Clarke  
 Carlton le Moorland, W. H. Newman

Donington, Edward Gibson  
 Lincoln, David Davies  
 Partney and } A Greenwood, jun.  
 Orby,            }  
 Spalding, — Cattell

*Middlesex.*

Brentford, Old,  
 Brentford, New, Wm. Groser  
 Bromley,  
 Chelsea, Paradise-street  
 Crouch-end, near Hornsey, J. B. Shenston  
 Greenford, Richard Thatcher  
 Hackney, F. A. Cox, A. M.  
 Hammersmith, Thomas Uppadine  
 Harlington, Edward Torlin  
 Harrow,  
 Highgate, Edward Lewis  
 Old Ford, Wm. Newman, D. D.  
 Poplar, James Upton, jun.  
 Potter's Bar, — Holnies  
 Somer's Town, Wm. Jarman  
 Staines, Joseph Dawson  
 Stoke Newington, James Bissett

*London and Southwark.*

Alfred-place, Kent-road, W. Young  
 Blandford-street, John Keeble  
 Burton-street, John Edwards  
 Carter-lane, John Rippon, D. D.  
 Cateaton-street, { Wm. Jones  
                           Samuel Stennett  
 Dean-street, J. M. Cramp  
 Devonshire-square, 1. Timothy Thomas  
                                   2. Robert Burnside, }  
   7th Day }  
 Eagle-street, Joseph Ivimey  
 Enou Chapel, Clement's-lane, Strand,  
                   Wm. House  
 Fetter-lane, John Elvey  
 Little Prescote-street, Thomas Griffin  
 Goswell-street Road, John Peacock  
 Grafton-street, W. Williams  
 Great Ayliffe-street, Wm. Bailey  
 Green-walk, James Upton  
 Henrietta-street, Brunswick-square, Wm.  
                   Belsler  
 Keppel-street, George Pritchard  
 Lewisham-street, Henry Paice  
 Little Ayliffe-street, Wm. Shenston  
 Little Wild-street, James Hargreaves  
 Maiden-lane, Covent Garden, Wm. Dovey  
 Maze Pond, James Hoby  
 Mitchel-street, Thomas Powell  
 Peckham, Thomas Powell, Junr.  
 Rotherhithe, W. Norris  
 Shouldham-street, John George  
 Soho Chapel, Oxford-street, Evan Her-  
                   bert  
 Unicorn-yard, Thomas Hutchings  
 Walworth, East-lane, Richard Davis  
                   Lion-street, John Chin  
 York-street, St. James's-square, John  
                   Stephens



*Monmouthshire.*

Abergavenny, English Church, Micah Thomas  
Welsh Church, Jos. Price.  
Argoed, Thomas Davis  
Bethesda, { John Hier  
James Edmunds  
Thomas Jenkins.  
Blaenafon,  
Blaenau, { Joseph Price  
Harry Harris  
Capel-y-ffin, George Watkins  
Caerleon, David Phillips  
Caerwent, William John  
Chepstow, Joshua Lewis  
Glasgoed, Lewis Lewis  
Llanwenarth, { James Lewis  
Francis Hiley  
Magor, Thomas Leonard  
Monmouth John Jones  
Newport, { Thomas Morris  
John Harris  
Penrhos, Marmaduke Jones  
Penuel,  
Penygarn, { John Evans  
Pont-rhyd-yr-un, John James  
Pont-y pool, Thomas Harris  
Rbagland, Thomas Harris  
Sion Chapel, James Michael  
Tredeger, { Joshua Thomas  
John P. Davis  
Trosnant, David Roberts

*Norfolk.*

Aylsham, John Bane  
Barton, — Baker  
Buxton, William Cowper  
Carlton-road, Jonas Smith  
Claxton, Job Hapton  
Creak, South, John Goggs  
Denton,  
Dereham, East, John Williams  
Diss, G. W. Wilks  
Downham, John Jeffries  
Easton-row, — Smith  
Ellingham, Great, Charles Hatcher  
Fakenham, Daniel Thompson  
Foulsham, John Spanton  
Framingham Pigot, Gregory Norris  
Ingham, Thomas Pickers  
Kenninghall, Charles Box  
Lynn, John Paul Briscoe  
Martham, Wiscard Davey  
Neatishead and Ludham, W. Spurgeon  
Necton, Jonathan Carver  
Norwich, 1. Joseph Kinghorn  
2. George Gibbs  
2. Abraham Pye  
Salhouse, Charles Caddy  
Saxlingham, Wm. Clark  
Shelfhanger, Jeremiah Hubbard  
Swaffham, John Hewett

Worstead, Richard Clark  
Wymondham,  
Yarmouth, Edmund Guoymer

*Northamptonshire.*

Barton, Earl's, — Deacon  
Braunston, Joseph Bate  
Braybrook,  
Buckby, Long, John Edmonds  
Bugbrook, J. Wheeler  
Burton Latimer, James Presland  
Clipstone, John Mack  
Gretton,  
Guilsborough, James Clark  
Hackleton, William Knowles  
Haddon, West, Joseph Brooks  
Irthlingborough, Thomas Allen  
Kettering, John Keen Hall, A. M.  
Kislingbury,  
Middleton Cheney, W. E. Bottomley  
Moulton, Francis Wheeler  
Northampton, Thomas Blundell  
Oundle, Benjamin Medlock  
Ravensthorp, William Goodrich  
Raunds, James Rappitt  
Ringstead, J. A. Jones  
Road, William Heighton  
Rushden,  
Thrapston, Richard Miller  
Towcester, John Barker  
Walgrave, Samuel Adams  
Weston by Weedon, Richard Clark  
Woodford, Thomas Miller

*Northumberland.*

Newcastle upon Tyne, 1. R. Pengilly  
2. George Sample  
Shields, North, James Williamson

*Nottinghamshire.*

Collingham, William Nichols  
Newark upon Trent, Wm. Perkins  
Nottingham, John Jarman  
Southwell,  
Sutton in Ashfield, C. Nott  
Sutton upon Trent, — Pope

*Oxfordshire.*

Bloxham, David Nunnick  
Bodicot,  
Burford, Benjamin H. Howlett  
Chalgrove, John Heafford  
Coate, Richard Pryce  
Ensham, J. T. Dobney  
Norton, Chipping, William Gray  
Norton, Hook, — Richards  
Oxford, James Hinton, A. M.

*Rutland.*

Oakham, Joseph Belcher

*Shropshire.*

Bridgenorth, William Pain  
 Brosely, John Thomas  
 Donnington Wood,  
 Drayton, Market,  
 Hampton, Welsh, James Fenn  
 Minsterley and Snailbeach,  
 Oldbury,  
 Oswestry, Thomas Cooke  
 Rolaw, Thomas Thomas  
 Shiffnal, Samuel Hollis  
 Shrewsbury, John Palmer  
 Wellington, Wm. Keay  
 Wem, Wm. Muckley  
 Whitchurch, — Phillips

*Somersetshire.*

Bath, John Paul Porter  
 Beckington, Thomas Winter  
 Bridge, High, — Williams  
 Bridgewater, James Viney  
 Bristol, } J. Ryland, D. D.  
           } T. S. Crisp, A. M.  
           Broadmead,  
           King-street, Thomas Roberts  
           Counterslip,  
 Chard, John Toms  
 Clewkerne, — Crook  
 Croscombe,  
 Frome, 1. Samuel Saunders  
           2. Wm. H. Murch  
 Hanham and Keynsham, T. Ayres  
 Hatch, Robert Fry  
 Horsington, John Cox  
 Isle Abbot's, Wm. Humphry  
 Norton, St. Phillip's, H. Cuzner  
 Paulton,  
 Perriton,  
 Petherton, South, — Sandown  
 Pill, David Evans  
 Road,  
 Stogumber, Wm. Gabriel  
 Street, N. T. Burnett  
 Taunton, Owen Clark  
 Watchet and Willington, John Lincoln  
 Wedmore, James Chandler  
 Wellington, Joseph Baynes  
 Wells, George Shell  
 Yeovil, Thomas Claypole

*Staffordshire.*

Bilston, — Matthewson  
 Brettel-lane, Daniel Morrell  
 Bromwich, West, — Williams  
 Burslem,  
 Burton upon Trent, Samuel Jones  
 Coppice,  
 Coseley, 1.  
           2. John Pickering  
 Sedgley, Wm. Bridge  
 Tamworth, Henry Jones  
 Uttoxeter, Alexander Smith  
 Willenhall,  
 Wolverhampton, John Steward

*Suffolk.*

Aldborough, Thomas Miles  
 Aldringham,  
 Barton Mills, Robert Saunders  
 Beccles,  
 Bildeston, Wm. Hoddy  
 Bury St. Edmund's,  
 Charsfield, Wm. Churchyard  
 Clare, Thomas Hoddy  
 Earl Soham, James Cheney  
 Eye, W. W. Simpson  
 Grundisburgh, John Thompson  
 Hadleigh, Thomas Row  
 Halesworth, John Gowing  
 Horham, Matthew Harvey  
 Ipswich, 1. James Payne  
           2. John Hartnall  
 Laxfield,  
 Lowestoft, James White  
 Otley, James Cole  
 Rattlesden, Philip Dickinson  
 Southwold,  
 Stoke Ash, Joshua Cowper  
 Stow Market, Leonard Ellington  
 Stradbroke, Thomas Goldsmith  
 Sutton, Samuel Squirrel  
 Tunstall, Daniel Wilson  
 Waldringfield,  
 Walsham LeWillows, — Simmons  
 Walton,  
 Wattisham, Wm. Reynolds  
 West-row, Mildenhall, L. Ellington  
 Woodbridge, David Lemon

*Surrey.*

Battersea, Jos. Hughes, A.M.  
 Battersea-fields, John Kingsford  
 Blackwater,  
 Brockham Green,  
 Byfleet, Robert Bowyer  
 Camberwell,  
 Chertsey, —  
 Chobham,  
 Clapham, J. Ovington  
 Croydon, — Raxworthy  
 Dorman's Land, George Chapman  
 Guildford, Sidney Thompson  
 Kingston, Isaac Phillimore  
 Lambeth, Gray's-walk, Robert Upton  
 Ripley, — Merriett

*Sussex.*

Battle, James Puntis  
 Bourn, East,  
 Brighton, John Packer  
 Dane Hill, Wm. Roberts  
 Grinstead, West,  
 Hailsham,  
 Hand Cross, Slaugham, Wm. Fuller  
 Lewes, Josiah Denham  
 Rotherfield, John Hatterill  
 Rye, Andrew Smith  
 Shover's Green,



Uckfield, John Foster  
Wadhurst,  
Wivelsfield,

*Warwickshire.*

Alcester, Joseph Price  
Astwood, James Smith  
Bedworth, Wm. Smith  
Birmingham—

Cannon-street, { Isaiah Birt  
E. E. Elliott

Bond-street, { E. Edmonds  
Thomas Morgan

New Hall-street, John Poole

Coventry, Francis Franklin

Draycott,

Eatington, Over, and Kineton, J. Cook

Henley in Arden, Stephen Barker

Kenilworth, Wm. Elliott

Kirby, Monks, James Jones

Napton,

Rugby, Edward Fall

Warwick, — Ham

Wolston, George Jones

*Wiltshire.*

Bradford, Joseph Seymour

Bradley, North, Joseph Clift

Bratton, Robert Edminson

Calne, Joseph Stennett

Chapmanslade,

Chittern,

Corsley, John Parsons

Crockerton, Joseph Thresher

Devizes, 1.

2. J. Biggs, A. M.

Downton, John Clare

Grittleton, Joseph Rodway

Hilperton, John Dymott

Limpby Stoke, Abraham James

Malmsbury, Thomas Martin

Melksham, John Shoveller, jun.

Salisbury, John Saffery

Sandy-lane, Samuel Webley

Shrewton, Wm. Roberts

Southwick, John Norris

Stratton,

Trowbridge, 1. Wm. Walton

2. Peter M'Farlane

Warminster, Joseph Mitchell

Westbury, Thomas Gough

Do. Pen-knap, George Phillips

Widborn, Richard Parsons

*Worcestershire.*

Bewdley, George Brooks

Bromsgrove, John Scroxton

Buckridge Bank,

Cradley,

Dudley, John Hutchings

Evesham, 1. Lawrance Butterworth  
2.

Kidderminster, Wm. Downes

Netherton, Robert Hall

Pershore, Thomas Waters, A. M.

Shipston on Stour, Samuel Taylor

Stourbridge,

Tenbury, — Preece

Upton upon Severn, John Shepherd

Westmancote, John Miller

Westmeath, J. Williams

Withall Heath,

Worcester, Henry Page, A. M.

*Yorkshire.*

Barnoldswick, Nathan Smith

Bingley, Wm. Bottomley

Blackley, John Rigby

Bradford, { Wm. Steadman, D. D.  
Benjamin Godwin

Bramley, John Trickett

Bridge House,

Bridlington, Robert Harness

Burton, Bishop, Abraham Berry

Cowling Hill, James Shuttleworth

Driffild, Great, James Normanton

Earby in Craven, Wm. Wilkinson

Farsley,

Gildersome, Wm. Scarlet

Halifax, Wm. Ackroyd

Haworth, Miles Oddy

Hebden Bridge, John Jackson

Horsforth,

Hull, 1. Salthouse-lane

2. George-street, T. Thonger

3. ———, W. Arbon

Hunmanby, John Hithersay

Idle, John Allison

Keighley, Thomas Blundell, sen.

Kilham, John Rowse

Leeds, { Thomas Langdon

{ James Acworth

Lockwood, James Aston

Masborough, James Hudson

Meltham, Abraham Webster

Meltham House,

Pool Moor and Shaw,

Rawden, Samuel Hughes

Richmond,

Rishworth, Thomas Mellor

Salendine Nook, Robert Hyde

Scarborough, John Sykes

Sheffield, Charles Larom

Shipley, Isaac Mann, A. M.

Snape, Bedale, and Masham, John Haigh

Steep-lane, Sowerby, T. Milnes

Sutton in Craven, Joseph Gaunt

Thornhill, Oset Common, and Chapel Fold,

Tosside and Helifield, S. Hardacre

Wainsgate, Mark Holroyd

## MORAVIAN MISSION.

THE importance of the MISSION OF THE UNITED BRETHREN at the CAPE OF GOOD HOPE, has engaged us to lay before the public its present state, in consequence of the late dreadful hurricane and floods, and likewise of famine occasioned by successive failures of the crops.

"GROENEKBOOF, July 22, 1822.—The external distress is here, as every where throughout the colony, very great, yet not so overwhelming as at Gnadenthal and its neighbourhood. The heavy rains which have fallen in these days, have done much damage to our buildings and gardens. Never did I see the Hottentots' gardens in such good order, as when I arrived here the day before yesterday, but this morning great part of them is turned into a waste, being either imbedded in sand, or entirely carried away by the torrents."

"July 25. My letter of the 22d gives you some account of the damage by the rains and floods. Little did I think, when I was writing that letter, that, before I could send it away, I should have to tell so melancholy a tale, as I now must do. Alas! my dear friend, not only the gardens are almost totally ruined, our large pond filled and turned into a sand hillock, several Hottentot cottages thrown down and their gardens swept away, but the north-west gable-end of our beautiful church is changed into a heap of ruins. It was in the night between the 23d and 24th, that this dreadful misfortune took place, without any one of us perceiving it till yesterday morning, when we made the fatal discovery. The wind had not been remarkably high. Our consternation and distress you may more easily imagine than I can describe. Indeed, we are so overwhelmed with trouble on all sides, that as yet we have not been able to think deliberately on the measures to be adopted in this great emergency. Many thousand dollars will be required to repair the loss, and no time must be lost, that we may save the other walls and the roof. But provisions can hardly be had for money, and the expense and trouble of providing for a number of labourers will be very great. God only knows, how we shall find our way through the surrounding darkness. But after all, there is only one way open, which is, not to cast away our confidence, but to keep close to Him, who alone is able to heal the wounds His hand inflicts. None of the inhabitants re-

member such a rainy season as has been experienced this year. It is like the rainy monsoon of the East Indies. —I am convinced you will lend every assistance in your power. Among the Hottentots, who are now busy in clearing away the rubbish, no other word is heard but the repeated ejaculation—*'Alas! our church, our beautiful church!'* —like them, my mind is harassed by the scene of desolation before my eyes. Farewell for the present; you shall hear from me again, as soon as I arrive at Gnadenthal."

The Rev. C. I. Latrobe adds—"The damage done to the church is so great, that the expense, added to that of restoring the gardens and the reservoir, which must be immediately done, will bring on us a burden not to be supported, but by the kind assistance of our brethren and friends, to whose liberality we recommend this case of distress."

The accounts from Gnadenthal are still more distressing, but our limits prevent us from inserting them.

The Christian Public are aware that the General Fund of the Missions labours under a debt of between 3 and 4000 pounds, and is subject to a heavy annual deficiency. Contributions to the General Fund, or to the Separate Fund, on account of the calamities which have been related, (specifying which,) are received by J. G. Lockett, Esq. Treasurer, 1, Upper Conway-St. Fitzroy-Square; Mr. H. C. Christian, 10, Strand; Messrs. Hatchard and Son, 187, Piccadilly; Messrs. Morland and Co. Pall Mall; Sir P. Pole and Co. Bartholomew-Lane, London. Messrs. Ricketts and Co. Bristol; Sparkes and Co. Exeter; Glencross and Co. Plymouth; Jones and Co. Manchester; Atwood and Co. Birmingham; and Mansfield and Co. Leicester.

## SUDDEN DEATH.

*A letter from the Rev. Mr. Peacock.*

ON the Lord's-day, evening, Dec. 22, 1822, Mr. Hargreaves of Wild-street, officiated at Spencer-place, the Minister being indisposed. The subject was "Christ the consolation of Israel." About the middle of his discourse, a man named Adam Ammorine, aged about 53, who, with his wife and a little niece, attended there that evening, sunk down in his seat, and, on being carried to the door, breathed twice and expired. He was taken to the house of a surgeon close by, when all symptoms



of life had completely disappeared. His death was not known to many of the congregation till the close of the sermon, when, intelligence being communicated to Mr. H. he announced it to his audience, and endeavoured to improve the awful circumstance by exhorting his hearers to prepare to meet their Judge. The greater part seemed deeply affected with the solemn event; and it is hoped that on retiring from the awful scene, they would earnestly supplicate him in whose hand our breath is, to spare them till they are meet for an inheritance among the saints in light.

May we ever bear in mind, that in the midst of life we are in death. May all who read this account feel the necessity of being constantly able to say, "O death, where is thy sting? Come, Lord Jesus, come quickly."

### CROUCH-END.

*From the Rev. J. B. Shenston to the Editor.*

"Having accepted the invitation of a newly formed church on the open communion plan, at Crouch-End, Hornsey, I was publicly recognized as their pastor on Thursday, October 3, 1822. Mr. John Thomas, Independent minister of Highgate, commenced by prayer and reading portions of scripture; Mr. Peacock of Goswell-street offered the general prayer; Mr. F. A. Cox of Hackney delivered the introductory discourse, proposed the questions to the church and minister, and received the confession of faith; Mr. W. Shenston of Alie-street prayed the ordination prayer; Mr. Timothy Thomas of Devonshire-square gave the charge to the minister from Ps. lxxi. 16, *I will go in the strength of the Lord God*; Mr. Ivimey preached to the people from Col. iii. 11-15; and Mr. Edward Lewis of Highgate concluded with prayer."

Oct. 23, 1822.

\* \* The chapel at Crouch-End, which is neat and commodious, was fitted up about sixteen years ago: the prospect of a congregation being established at last appears probable. Serious persons in London may find Hornsey a delightful summer residence, and thus contribute towards promoting the cause of Christ.

SEVERAL persons having been indicted for disturbing a Dissenting Congregation at Tolton near South-

ampton, for which crime they subjected themselves to the penalties of £40, the judgment of the Court, at the request of the prosecutors, was waived, upon the offenders agreeing to make a public apology, which they have accordingly done.

*The following Sums were voted to the Widows of Baptist Ministers, out of the Profits of this Magazine, on the 17th December, 1822, for the second Half-year in 1822.*

|            | £ |            | £    |
|------------|---|------------|------|
| M. S. .... | 5 | E. C. .... | 5    |
| M. D. .... | 4 | M. R. .... | 5    |
| M. T. .... | 4 | H. N. .... | 5    |
| H. T. .... | 4 | M. T. .... | 5    |
| S. I. .... | 5 | A. H. .... | 5    |
| A. P. .... | 5 | M. E. .... | 4    |
| A. P. .... | 5 | M. S. .... | 5    |
| M. B. .... | 5 | H. E. .... | 5    |
| M. R. .... | 5 | M. H. .... | 5    |
| M. M. .... | 5 | M. H. .... | 4    |
| E. I. .... | 5 | M. C. .... | 5    |
| M. G. .... | 5 |            |      |
| E. B. .... | 5 |            |      |
|            |   |            | £115 |

### NOTICES.

THE annual sermon for the relief of the necessitous widows and children of Protestant Dissenting Ministers, will be preached on Wednesday the 2nd of April next, at the Old Jewry Chapel, (removed to Jewin-street, in Aldersgate-street,) by the Rev. Jenkin Thomas of Oxford. Service to begin at twelve o'clock at noon precisely. The subscribers and friends to the Society will afterwards dine together at the London Tavern in Bishopsgate-street.

The Rev. John Foster, A.M. has engaged to deliver, at Dr. Ryland's Meeting-house, Bristol, Lectures, during the present year, on the Wednesday before the second Sabbath, and the Thursday before the fourth Sabbath, in each month, July and August excepted. Service to commence at seven in the evening.

WE are happy to learn, that two very respectable ministers of the Kirk of Scotland, the Rev. James Thomson of Dundee, and Angus M'Kellar of Penicuikland, will be in town during

the greater part of the months of February and March next, as a deputation from the Scottish Missionary Society, to preach and make collections in aid of its funds, in every place of worship which will be open for their admission. They will commence their labours amongst us on the first Sabbath of February; and, considering the very interesting Society they are to represent, and its greatly important and well-directed efforts, we sincerely

wish them *God speed*, and trust they will be received by the friends of evangelic Missions, in the metropolis and its vicinity, with kindness and liberality.

THE Annual General Meeting of the STEPNEY ACADEMICAL INSTITUTION will be held on Tuesday Evening, the 21st instant, at the King's Head Tavern in the Poultry. The Chair to be taken at six o'clock.

"Who is able to stand before this holy Lord God?"—1 Samuel vi. 20.

We all must stand before the Judge supreme,  
Sooner or later, is the fixt decree:  
Yet we so thoughtless live, as though we deem  
This fleeting life-time an eternity.  
Mistaken thought! a visionary dream!  
Why should our lives proclaim so vain a boast?  
Soon 'twill appear as tho' it ne'er had been,  
Its form forgotten, and its substance lost.  
And who can stand on that important day,  
Before the Judge of all the quick and dead,

With solid comfort and without dismay,  
With everlasting joy upon his head?

Vain are the hopes unthinking sinners build,  
To seek for mercy when the door is shut:  
"Ye would not to my terms of mercy yield,  
They're now beyond your reach for ever put."

That man, and he alone, on that great day  
Shall stand with joy before the Judge's face,  
Whose sins in Jesus' blood are wash'd away;  
Sav'd as a monument of sov'reign grace.

SYDNAS.

## Calendar.

JAN. 1. The Earth in the part of its orbit nearest to the Sun.

3. Mercury (as to longitude) in a line with, but beyond the Sun, 1 Morn.

8. Mercury 1 degree 6 minutes south of Venus.

12. Moon New VIII. 54 Morn. A part of the Earth will pass through her shadow, but not London, where, consequently, the eclipse will be invisible.

12. Moon passes Venus VII. 15 Aft.  
———— Mercury X. 30 Aft.

13. ————— Mars VI. 45 Aft.

20. ————— Saturn IX. 15 Morn.

21. ————— Pleiades.

22. ————— Jupiter 0.30 Morn.

22. Mercury 27 minutes s. of Mars.  
26. Moon Full V. 11 Aft. She will pass through the Earth's shadow, and rise eclipsed IV.

18 $\frac{1}{2}$ . Total Eclipse from IV. 22 $\frac{1}{2}$  to VI. 0 $\frac{1}{2}$ . End of the Eclipse VI. 58 Aft.

31. VIII. Evening. Auriga will be in the zenith of London; Capella 5 $\frac{1}{2}$  deg. s. of the zenith; Castor and Pollux E.S.E. at the elevation of 55 and 60 deg. Orion on the meridian; Canis major S.S.E. Canis minor S.E. Leo due E. Hydra E.S.E. Pegasus w. by N. his head being below the horizon; Bootes rising N.E. by N. Ursa major N.E. and Leo minor E. by N.

[We have omitted Herschell, (called also Georgium Sidus, and Uranus,) discovered in 1781 by the late Dr. Herschell, because, owing to its great distance from the Sun, its apparent magnitude is so small, that it can seldom be seen by the naked eye.



## Irish Chronicle.

It is delightful to observe the progress of education in Ireland, within the last eight or nine years. When the London Hibernian Society was first established, Ireland, as to the actual condition of its peasantry, was as unknown to England as are the villagers of China now. In 1814, the plan of that Society was altered, and the Baptist Irish Society, and the Irish Evangelical Society, were established; and from that period great and continued efforts have been made for extending the means of instruction, both by Schools, by reading the Scriptures, and by preaching the Gospel both in the Irish and English languages. These exertions in England on behalf of Ireland, have stirred up Christians in Dublin to rouse themselves, and to run with their brethren in England the race of charity and christian zeal. Of this No. I. affords full proof. It is pleasing to find too, that the humble labours of our own Society begin to attract the notice of Christians in America. [See No. II.] In a letter received by the Secretary from the Rev. D. Sharpe of Boston, he is informed, that the Baptist ministers there would have gladly promoted a subscription among the Irish settlers in America, on behalf of the Schools; but that the higher classes of Irish in America were in general Roman Catholics, who would take no interest in our proceedings; and that the major part were in similar circumstances with those whom in Ireland we were attempting to relieve. It affords encouragement to the Committee to know that their efforts meet the approbation of all classes of their fellow Christians, and have had the effect of stimulating to similar exertions, both at home and abroad. They earnestly hope that the year 1823, now commenced, will be rendered remarkable, by such an out-pouring of the Spirit of God upon the means of evangelical instruction, that the mountains and bogs of Ireland "may be glad for them," and her sterile and barren wastes be made "to bud and blossom as the rose."

### No. I.

#### *Memorandums of the Progress of the Society for promoting the Education of the Poor of Ireland.*

**I. SCHOOLS** in connexion with the Society, which have received aid in Money, School Requisites, or both:—  
In the Year ending 5th January 1816, none.—1817, 8.—1818, 65.—1819, 133.—1820, 241.—1821, 381.—1822, 513.

**II. Number of SCHOLARS** in the Schools connected with the Society, so far as the same can be ascertained:—  
In the Year ending 5th January 1816, none.—1817, 557.—1818, 4,527.—1819, 9263.—1820, 16,786.—1821, 26,474.—1822, 36,657.

**III. Number of SCHOOLMASTERS** trained in the Model School of the Society:—Prior to 5th January 1816, 16.—In the Year ending 5th January 1816, 17.—1817, 13.—1818, 53.—1819,

39.—1820, 55.—1821, 86.—1822, 77.  
—Total, 356. Of whom, 144 were Roman Catholics; 212 Protestants.

**IV. Number of Books** on moral subjects, and School Books of various kinds, sold and distributed at reduced Prices: In the Year ending 5th January, 1816, none.—1817, none.—1818, 11,812.—1819, 83,368.—1820, 132,158.—1821, 170,538.—1822, 201,467....  
Total, 606,343.

It is gratifying to observe, that the publication and sale of the pernicious Books, which have hitherto supplied the consumption of the Hedge Schools of Ireland, has at length, nearly, or altogether, ceased to exist, owing to the impossibility of sustaining a competition with the sales of the Society.

The progress of the Society in all its departments during the last Quarter, has been greater than at any antecedent period.

The principles of the Society have

been laid before Parliament, and also before the public, in every Annual Report,—they have never been varied or departed from,—nor has a single instance of deviation from the principles of the Society ever been particularized by any opponent of the Society, so far as the Society can learn,—except in the publication of a single paragraph in a book of Travels, which, to the Society appeared perfectly unobjectionable, but which, on being objected to by a single individual, was expunged from the subsequent edition. —*Kildare Place, May 11, 1822.*

## No. II.

An American publication, entitled "The Christian Herald, and Seamen's Magazine, for October 19, 1822," speaking of the state of Ireland, states, "Sir Henry Sidney, in a letter from Ireland, addressed to Queen Elizabeth, in the sixteenth century, suggested the plan of employing the natives of the Highlands of Scotland, as ministers among the native Irish. 'For the remote places; where the *Englishe* tongue is not understood, it is most necessarie that suche be chosen as can speake *Irishe*. I do wish, (but this most humbly under your Highness's correction,) that you would write to the regente of Scotlande, where, as I learne, there are many of the reformed churches that are of this language; and though for a while your Majestie were at some charge, it were well bestowed, for in short time, thousands would be gained to Christ, that now are lost, or left to the woorst.'—Though this suggestion was made more than 300 years ago, it was left, we believe, for the 'Baptist Irish Society' to be the first to avail themselves of the important, and rational, and pious recommendation of Sir Henry: the Rev. Mr. M'Kaag, a native of the Highlands, having received a suitable education at Bradford Academy, is most usefully employed in preaching in the county of Mayo (Connaught,) in *native Irish*. This society, instituted about eight years ago, has done real good, both by its day-schools, and its readers of the Irish scriptures." P. 333.

*Extract of the Journal of the Rev. Isaac M'Carthy.*

DEAR BRETHREN,

On Saturday the 10th of August, 1822, I inspected the school at Toorne,

and found present 72 children, and on the list 83. Twelve of the repeaters committed to memory thirty-two chapters in the New Testament, since the 5th of July ult. I then proceeded to Kenagh, and found present in that school 122 children; 68 chapters were committed to memory by 20 children, since the 5th of July ult. I finished the inspection at the eve of the day, and scarcely were the scholars gone out, when my congregation of adult persons came in, and heard the word of life attentively. I rode seven miles to my lodgings that evening.

Lord's-day, the 11th, I preached at Toome, and at six o'clock in the evening at Clynen: each time tolerably well attended. I preached at the Scotch quarters on the Monday evening; the night was exceedingly inclement, which prevented several of my usual hearers from attending.

Tuesday, 13, I preached at Carrick-on-Shannon, to but a little flock indeed. The place I preached in was by no means accommodating; nothing but an ardent love for the truth will bring persons out of their comfortable habitations to hear us; and as there are but few of that description in the town, you will not wonder to hear that there were not many to hear me.

Wednesday, the 14th, I went to Boyle, and had the pleasure of an interview with Brother Wilson. I resigned to him the Scotch-quarters, Strokestown, Carrick-on-Shannon, and Boyle, all missionary stations; and one school in the town of Longford. He preached at most of the above places, and was highly approved of. I preached at Boyle in the evening: the congregation was large. The following evening I attended an oration in the Sessions-house, on the state of the Jews. The orator showed us what God will providentially, and then evangelically, do for them. And, under the first head, we were informed that they will be literally brought back to Jerusalem, and enjoy their temporal privileges there; and, under the second, that they shall be brought to the full enjoyment of all the privileges of a spiritual and redeemed people. As to the latter, I believe it will be, and that they will enter into the new Jerusalem, which cometh down from God, out of heaven; but the former I cannot believe, nor would I give one farthing even to be able to build the old walls of Jerusalem.

Friday, 16, I preached again at the Scotch-quarters; and Saturday, 17th,



I rode twenty miles to Athlone; and on Lord's-day, the 18th, at ten o'clock forenoon, I preached; and after the conclusion of the sermon I told my hearers I preferred preaching a sermon on the religious experience of the Virgin Mary. The house was full: my text was, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." I believe we had several Catholics—I heard we had. I first showed, that she tacitly acknowledged that she had a soul, and that it had been a guilty soul, or why stand in need of a Saviour? 2dly: what she positively believed; not that any human work or merit would save her; for her soul magnified the Lord, and her spirit rejoiced in God her Saviour. We had the utmost attention all the time; only one stone was thrown at the door—no damage. I preached at eight o'clock on Monday morning, as I usually do, and we mostly find it a very refreshing time. I continued my usual route, preaching, visiting the schools, and conversing with the people, until Lord's-day, the 25th, when I preached at Ferbane. Both morning and evening I was well attended.

Monday, 26th, returned to my humble cottage; and on Wednesday, 28th, left home again, and on Thursday, the 29th, preached at Read-castle. The house was full, and there seems to be a sincere spirit of inquiry in the mind of the woman of the house.

Friday, the 30th, preached at the Poorman's-bridge; and Saturday, the last day of the week, and of the month, I preached at Shannle.

September 1st, I was comfortably engaged, preaching twice in the new meeting-house at Abbyliex; in the interval between the sermons, I administered the Lord's-supper to the members; the first time since the formation of the little church; and we came to a resolution to celebrate the death of our divine Lord every time we meet, let our numbers be many or few. I preached there on Monday, 2d, also; and each time I think we experienced the presence of our divine Master with us.

Tuesday, 3d, went to Duncleggan, and preached there the two following days. Friday, 6th, I rode about twenty miles, and preached in the evening. The good family had the best intentions in inviting me to their habitation; but after the fatigues of the day, I found that my nocturnal accommodation was by no means such as could justify me in continuing there till the morning. I rose about one o'clock,

walked the room till two, and then got my mare, and arrived home about seven o'clock in the morning. My cold was much renewed, and my lungs much affected.

Tuesday, the 30th, on my way to Clynnon, where I was to preach in the evening, I came in friendly contact with the Rev. Mr. H. a Roman Catholic priest. Now as I am convinced of the injustice of exaggerating on the one hand, and of the impracticability of relating the conversation verbatim on the other, I shall briefly give it as near the truth as I possibly can remember. And first, I remarked the wonderful exertions of all denominations to extend the principles of the Christian religion, (as believed by them,) to the ends of the earth. "Yes," he replied, "and it would be glorious if they had the true faith, and were of the first church; but as I am a priest, and have had my ordination from a right source, and have the promise of God, 'Lo, I am with you always, even to the end of the world, Amen;' therefore I must conclude the rest of professors are but a sect; and our church the true church, and our mission of course from God." I asked him if the ordination even of the apostles precluded the possibility of the persons so ordained from falling into error; and, after some time, he acknowledged there was a possibility of it. "Then, Sir, if there was a possibility of even one person receding from the faith he professed at the time of his ordination, then why not the possibility of two; and if that be admissible, does it not prove the possibility of your whole body lapsing into the heresies of the age in which they lived; and if that be granted, then why not gradually slide from error to error, until the whole faith of the gospel be lost sight of altogether? and hence, instead of having the promise of God's blessing to the end of time, to have his wrath and hot displeasure? Now, Sir, I shall only confine myself to the passage, part of which you have quoted, to prove you are in error: here are the words: 'Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even to the end of the world.' Is it not evident that the apostles first preached the gospel to the nations, and when they believed it, then baptized them? But you have

altered the imperative decree of God, by first administering what you call baptism to infants, and when they arrive at adult age you teach them any thing but the gospel the apostles preached to the people. "I suppose," said he, "you are one of those teachers who tell the people they are to be justified by faith alone." I answered him in the affirmative, and cited several texts, to prove the point; but the conclusive one was: "For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast." Eph. ii. 8, 9. "What," said he, "do you want to make void the law through faith?" I then said, "These are not my words, they are the words of the apostle." I then showed him how the law was established by the gospel; and after some time he admitted that sinners are justified by faith alone. "Then, Sir, my charge against you and your church is made good. That is, you neither baptize, nor preach the gospel! and the consequence will be as the following text describes: 'But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'" Galatians i. 8. Here this part of the argument subsided, and he said, "At all events we are the most wronged people in the whole world: our opinions are awfully misrepresented. We are charged by the Protestants with having committed the horrible crime of idolatry. 'Well, Sir, and cannot that charge, as well as the other, be made good against your sect?'" "No, by no means." "Well, Sir, don't you pray to the Virgin Mary?" He answered, "We do." "Then if you do, the Protestants have rightly charged you with idolatry; for it is idolatry to pray to any but God: and it is not only idolatry, but also vanity; for as she is but a finite being, therefore she must be confined to some local situation. Hence she cannot hear or know the wants of her numerous supplicants, who solicit her mediation, and all at the same time. She must possess two attributes of the Deity to qualify her to

do this: his omniscience to know their wants, and omnipresence to be with them all at the time of their devotions, to carry their petitions to her son. Now, Sir, do you believe that she possesses these attributes?" He replied, "The question is unnecessary; for if we did not believe it, we would not pray to her!" "Then, Sir, you make her equal to God. And, Sir, it is against reason and scripture to pray to her, or any other creature." He replied, "The scriptures are your authority for every thing; I deny that authority:—we have the authority of the church." I answered, "We deny the authority of your church altogether; for it is only the authority of men, and we rely on the authority of the scriptures, for they are the words of God." "Then," said he, "I have been ransacking my brain for a scriptural proof for you, and now I have found one; 'And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.'" Luke xvi. 24, 25. "Then (I said) Sir, you have been ransacking your brain to find me the text from which your church has learned, and are authorized, to pray to their fellow-creatures; and that is the precedent of a damned soul in hell; and even that proof, as you call it, should be the last you should lay hold of; for his prayers were rejected, as the answer was: 'Between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence.' ver. 26. It shows the inutility of praying to any but God; nor does it go to prove that the saints and angels in heaven can tell the wants of God's creatures on earth; nor is there a text in the Bible that can prove it." Here we parted.

Believe me, dear Brethren,  
Yours affectionately,  
I. M'CARTHY.

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*Subscriptions or Donations received by Wm. Burls, Esq. Treasurer, 56, Lothbury; Chapman Barber, Esq. 44, Chancery-lane, and Mr. Ivimey, Secretary, 20, Harpur-street, London. Meetings of the Committee, No. 6, Fen-court, Fenchurch-street, the first Tuesday in the Month, at Six o'Clock in the Evening.*

# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

#### *East Lancashire Auxiliary Baptist Missionary Society.*

We have great pleasure in stating that a new Auxiliary has been formed under the above title, which will include that part of the district formerly comprehended in the 'York and Lancashire Assistant Society,' which has not been comprised within the limits of the smaller Auxiliaries more recently constituted; and thus complete the organization of the system, throughout that extensive and populous portion of the kingdom. The account is given in a letter from the esteemed Secretary, Rev. John Birt of Manchester, to the Secretary of the Parent Society, who writes thus, under date of the 26th of November.

"A meeting was held in York-street chapel on Wednesday, the 20th inst., consisting of ministers and other friends of the Baptist denomination, residing in the eastern parts of Lancashire, when a Society was formed in aid of the Baptist Missionary Society, and denominated the "East Lancashire Auxiliary Baptist Missionary Society." At this meeting, several resolutions were unanimously adopted, expressive of warm attachment to the great cause of Missions in general, and particularly to the Parent Institution. The first Committee meeting, for giving effect to the purposes of the new Auxiliary will be held at Rochdale on the 18th of December next, and the first General Meeting of the Society is appointed for the 20th of May, 1823, at York-street chapel, Manchester."

#### GLOUCESTER.

*Letter to Mr. Dyer, dated*

*Gloucester, Dec. 10, 1822.*

DEAR SIR,

The design with which you are already acquainted, of forming an Auxiliary Baptist Missionary Society for the County of Gloucester, and parts adjacent, was completed on the 11th and 12th of last month; upon which

occasion we had the valuable assistance of several ministers of different denominations; and we have reason to believe, that the services were generally approved, as pleasing and edifying. The following was the order of proceeding.

Half-past six, Monday evening, November 11.—Prayer, and reading the scriptures, by Rev. T. Roberts; sermon by Rev. W. Winterbotham, from Micah v. 7, 8.

Eleven, Tuesday morning, Nov. 12.—Prayer by Dr. Ryland; sermon by Rev. T. Roberts, from Daniel vii. 13, 14; concluding prayer by Rev. Wm. Bishop, (Independent.)

Six, Evening.—The public meeting was held at the Bell Assembly-room: the attendance was numerous and respectable.

The Rev. W. WINTERBOTHAM in the Chair.

The addresses were serious, suitable, and impressive; that of the venerable and highly esteemed (senior) Secretary was particularly grateful to the feelings of the audience. Those of our Independent and Wesleyan brethren were distinguished by a kind and liberal spirit, and expressed their cordial approbation of our Mission.

Indeed, the interest that was felt by the assembly throughout the evening is best explained by the observation which was pretty general: "That they had no idea it was later than eight o'clock;" although it was ten when the meeting ended.

Our Auxiliary at present embraces ten congregations, who have expressed their intention of uniting with us; and we hope that others also will be added.

The contributions for the various purposes of the Mission was upwards of £20: we trust that by persevering efforts, they will be gradually increased, and that a permanent desire will be excited in our churches to assist in so good a cause; upon the success of which, and similar Institutions, under the Divine blessing, the happiness of the world depends.

We are, dear Sir,  
Your affectionate brethren,

JOHN FRY,  
G. B. DRAYTON, } Secretaries.  
H. HAWKINS, JUNR. }



## Foreign Intelligence.

### SERAMPORE.

THE following particulars respecting this important station are extracted from a circular letter addressed by Mr. Ward, since his return, to several friends in different parts of Britain.

ON my return to Serampore, after an absence of nearly three years, it was to be expected that a considerable advance in the objects embraced by the union there would be observable. I found that advance much greater than I had anticipated. The College premises had made a progress, considering the largeness of the pile, which could not have been expected. The principal building forms one of the finest modern pieces of architecture in India. As this College is built from the proceeds of our own labours, we have been obliged to encroach on our funds beyond our calculations. A second examination of the College has been held, equally satisfactory with the first; several of the head pupils having, in a third of the time occupied by students in the Hindoo Colleges, conquered the Sungskrit Grammar, will soon commence the study of a regular series of Sungskrit literature. We have at present no students for the ministry, as we have not a Divinity Tutor, and Mr. Mack has not sufficiently mastered the language to devote any of his time to these native heralds of salvation. I have much comfort in meeting the students, and the boys of the Preparatory School, morning and evening, for reading, singing, and prayer. Oh! it is truly cheering to hear these youths and these children singing in Bengalee,

"Oh thou, my soul, forget no more  
The friend who all thy misery bore."

Two students are already members of the church, and are youths of great promise; and four more students, apparently under serious impressions, have solicited baptism. Between thirty and forty youths and children, born of converted heathens, are thus brought under daily close serious Christian instruction. One morning the College Native Physician said, as we sat down to worship, "Sir, the boys have made a hymn, and wish

to sing it." I sat and listened to this hymn in honour of the Saviour of the world, made and sung by this interesting group, with sensations of delight, which no person, except he had been in the same circumstances, could realize. The sounds were carried on the bosom of the Ganges to a sufficient distance to be heard by the Bramhuns at their oblations. "Instead of the briar, shall come up the myrtle-tree, and it shall be to the Lord for a name," &c. On the Lord's-day, all these youths and children are engaged in catechetical Christian exercises in public worship.

*The Translations are thus far advanced.*

The whole Bible is finished at press in the Sungskrit, in 5 vols. 8vo.

The Bengalee in ditto, the Orissa in ditto, the Mahratta in ditto, the Chinese in ditto.

The Pentateuch in the Kunkuna, and the New Testament in ditto.

The Pentateuch in the Sikh, the Historical Books in ditto, the Poetical Books in ditto, and the New Testament in ditto.

The Pentateuch in the Telinga, and the New Testament in ditto.

The Ditto in the Pushtoo, or Affghan, and the New Testament in ditto.

The New Testament in the Goojeratee, the Assam, the Mooltanee, the Bikaneree, the Kashmere, the Harotee, the Bhogulkund, the Marwar, the Kanoge, and the Nepaul.

In the press, the New Testament in the Kurnata, the Oojeen, the Kassee, the Jumboo, the Monipore, the Magudha, the Palpa, the Shree Nagur, the Kumaoon, and the Bhutneer.

There are also in the press, new Editions of the Holy Scriptures in several languages.

At Serampore, besides the English brethren, there are, as itinerants, labouring either regularly or occasionally, brother Douglas, Solomon, a converted Jew, Kanta, Huredoss, &c.

At Serampore, at the Mission Chapel, and also at the Danish Church, at Krishna's Chapel, and across the Ganges at the Barrackpore Chapel, during the Sabbath, there are seven services, and parties of Native converts visit and preach in the streets of the neighbouring villages. At Serampore there have lately been frequent baptizings; the Native sisters have begun to hold prayer-meetings from house to house, and a happy revival is visible among the Native members, who amount to about sixty persons. Since my absence in Europe and Ame-

rica, several Native brethren and sisters have died full of Christian hope and joy.

The baptisms at Calcutta have also occurred frequently during the last two or three months. Here the preaching is kept up in Bengalee and English four times on the Sabbath, and ambulatory services in Bengalee are attended to almost every day in the week.

### MOORSHEDABAD.

WE mention, with much concern, that the health of Mr. Sutton has been considerably impaired of late. The following extract from a letter to the Secretary, dated February 27, will shew, that his zeal and attachment to the work in which he is employed, have not been lessened by this circumstance.

I HAVE continued all the operations I was able among the Natives, and when my strength would permit, have gone out to the bazars and markets, to preach the kingdom of Christ. I have had many very interesting conversations with different persons, and a considerable number of tracts and parts of the scriptures have been distributed, and if I had not been confined to my house by pain and sickness, I should have taken several journeys into the interior parts of the country.

There is one pleasing fact I have also lately observed, and which is a certain sign that our efforts are not thrown away. You perhaps know that several of the Natives have established presses, and commenced printing on their own account; and so extensive are their exertions to dispose of their works, that there are four men employed in this neighbourhood in selling printed publications. One of them informed me last week, that his monthly sales amounted to upwards of thirty roopees. I endeavoured to induce them, for a small sum, to sell tracts, or parts of the scriptures, but could not succeed. The works which these persons sell, have nothing in them of Christianity; on the contrary, they are trash, in every sense of the word; yet still I think it is the beginning of the universal diffusion of know-

ledge among them, for never has a free press been established in any country without accomplishing much good.

My Native Schools are in much the same state as usual. The number of scholars is near 150, and the people near me have requested that I would establish one in my compound, near my house, which I intend to do next week. This school will be particularly under my eye. The schools are supported by the kind assistance of a few friends in the neighbourhood.

My illness has not much interfered with the preaching to the soldiers, with the exception of two or three Sabbaths. I have regularly administered the word of life to the church at Berhampore, and have baptized three since my last letter. The new chapel which I before mentioned as building at Berhampore, is finished, and will be opened on Lord's-day next. It is a good, substantial place, and will be a great blessing to the different regiments stationed there. The expense has been considerable—namely, nearly 2,500 roopees; but it is almost paid, and I hope the whole will be liquidated in the course of a year.

If my strength is restored, I shall take several journeys in a few months: among which I intend to take one to the northward, near Rajemahl. I hope it will please Divine Providence to grant my desire, and render me useful. One of my greatest afflictions has arisen from my being laid aside from many of those exertions in which I delighted. The station here is important, and I wish not to be removed from it, and hope my health will soon be completely restored. Providence has been exceedingly merciful to me during the whole of my residence here, in tempering every affliction according to my circumstances; and the surgeon to whom I have applied during my illness, is not only a friend, but a brother in Christ, with whom I have much sweet intercourse in the things of God. Though I am lonely while residing at Moorshedabad, yet I am so much accustomed to it, that I feel it not. Indeed, if I were to attempt to recount all the special mercies I have received since my residence in the country, time would fail me. They have been numerous, as my wants so far exceeded my expectations. Frequently, when my fears have abounded, and faith been weak, the hand of God has been manifested, to remove my doubts and strengthen my dependence. Instead of finding myself a stranger in a fo-

reign land, I find every where a friend. My mind has been often grieved, that no more success attends the preaching of the word among the Heathen; but even here I have received many tokens for good, and the bread which has been cast upon the waters, may be found after many days. I see, more and more, that every pursuit that tends not to the glory of God, is vain and futile; and may my living and dying breath be employed in the service of the sanctuary!

In a subsequent letter, addressed to his former pastor, Mr. Ivimey, he mentions the following facts relative to the superstitions of the country, which came under his own notice:

YESTERDAY the swinging poojah commenced: there were two poles placed a little distance from my house, (there was only one last year,) and last night the flesh in one of the person's back, by which he was swinging with a hook, gave way, and he not only had the pain arising from the wound which he permitted to be given in behalf of his idol, but that of broken bones, from his falling from a considerable height. At all these meetings the Bramhuns are sure to procure a harvest. At the assembly held last week, there were four Bramhuns, who shared the profits of the idol among them; and they generally procure one of the richest of the Hindoos in the neighbourhood, to come first upon the anniversary of the idol, and open the door of the temple in which he is placed, upon which occasion he generally presents a sum of money, clothes, jewels, &c. &c.; after him approach others in succession, and present their offerings: so that there is every inducement to promote deception.

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### DELHI.

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WE extract the following incidents from a Journal sent by Mr. Thompson some time since, to Serampore. They occurred in one of his journeys to the northward:

AN aged brahmun, who in consequence of a four years' leprosy, had worms crawling upon him, was brought

to Gurmookteeshwur, as he had expressed a wish to put an end to his bodily sufferings by drowning himself. His relations who were tired of him, and his neighbours who thought it a merit to persuade him to such an act, as well as the brahmuns who were interested in the poor man's immolating himself, all seemed anxious for him to destroy himself. The brahmuns and pundits even repeated verses in Sungskrita, to encourage him in his dreadful resolution, and to deter him from changing his purpose. In this state of things, he hearing of me, sent a message requiring my sanction to the horrid murder of himself, and promising to abide by my counsel, whether it were to desist from, or prosecute his purpose. I went, and found the pitiable object unable to move. I placed his conduct before him in its proper light, and warned him of the awful consequences of persevering in his murderous resolution. I added, that as suffering was inseparable from sinful creatures, it became him to humble himself under the hand of God, who took this method to convince him of sin, by making him both see and feel what a bitter and evil thing it is. I held up the Saviour to him, and assured him he had every blessing in his power to bestow. At first the old man would listen to nothing, but desired I would acquiesce in his horrid wish, which, he said, would be the completion of his happiness. I again went over the same grounds to dissuade him, but feared I should not prevail. He started another objection: who was to support him? his relatives being heartily tired of him, and having sent him thus far only to get rid of him. Having removed this objection, he paused, then seemed vexed, and began to cry in a passion. After this he listened with great attention, and suddenly exclaimed with joy in his countenance, "Blessed! blessed your instruction! blessed the God who sent you! It is God that sent you! blessed your father and mother! blessed you and the instructions you have given me! I will not drown myself, but return to my village, and wait as you have advised, till my time comes to be freed from this suffering by death." An hour or two after this interview he left Gurmookteshwur, and returned to his village Bhyna, near Dholpore, forty miles east of Meerut. On my return, I endeavoured to interest the Mahometan Tuhseeldar of the district in the



preservation of the poor man, and he commanded his relations to see that he had a house, and every necessary afforded him.

Another short extract will, I am sure, be pleasing: it relates to the fate of a Hindoo gospel of Luke, and a Gospel Messenger, distributed at the last Hurdwar fair, Nov. 13. A respectable Hindoo of Ray-poor, near Patiala, brought a letter of introduction from a gentleman, and a Hindoo gospel of Luke, of which on my asking him, he gave the following account: Two brahmuns coming into his father's village with two gospels, the old man was anxious to know what they contained: he was answered briefly, that they were part of the Sahib's shastras, which had been freely given them at the fair. The old man expressed a wish to possess at least one copy, but he could prevail on neither to part with a copy for him. He offered half a rupee, then a rupee, but was still refused, but this did not abate his desire for the book. In the mean time a voiragee who had perhaps visited some of our missionary stations, and been disappointed in his worldly expectations, expressed his astonishment at Hindoos, who retained their integrity, being so desirous of reading the books of the Feringhees. "The instant," said he, "any one reads the book, he is sure to lose his holiness and cast, and become a Feringhee; what have you to do with such a wicked book? Throw it into the Ganges." Such an account of the book and its effects, stunned all present, and had its effect with the most ignorant of the two brahmuns, who immediately held out his hand to the old gentleman, and offered him the book he so much desired, saying, "Take it, sir, I have no occasion for the book." The latter, as he was a person of some consideration, perhaps did not like to be influenced entirely by a wandering stranger, a Bengalee, or one from those parts, and therefore took the book without hesitation; on which the voiragee attacked the old man in very angry language. The son, fearing the consequences, interposed, and said to the voiragee, "What is it to you if we take and read the book?" "Go, go," replied the voiragee, "and become a Musulman and a Feringhee, and lose your dharma (holiness)." The son who had read the tract, replied, "How do I lose my dharma? If this book had taught me to lie, steal, and commit

every iniquity, I should then have thought it bad and have thrown it away; but it teaches the way to heaven only by a different name, that of Jesus; we say Eeshur and Khoda, and they say Jesus, this is the only difference I can see." Thus the struggle between these two men ended in the book being received. Every such instance makes it more and more evident that the Lord Jesus has a people in Hindoosthan whom he will one day call forth to declare his praise. Surely it was not in vain that he said when he died, he should not die for one nation only, but that he should gather together in one the children of God that were scattered abroad. May it evidently appear that Christ has much people in this country!

## COLOMBO.

*Extracts of a Letter from Mr. Chater to Mr. Dyer, dated*

*Colombo, Feb. 6, 1822.*

THE season of the year affording the best opportunities for sending communications to England having again arrived, I must endeavour to make the best use of it I can. I have to be thankful that, excepting the trial of my sad and solitary circumstances, I have not had to endure any personal affliction. This ought to excite in my heart unfeigned gratitude; and lead me, with the man after God's own heart, to say, "Bless the Lord, O my soul," &c. &c. My labours have been much the same as in former years, excepting that I have gone every Sabbath-day to a village, instead of preaching three times in Colombo. My weekly plan at present is as follows:—Sabbath-morning, at eight, I preach in the Fort in Portuguese; from which place my house is more than two miles distant; at twelve, at Mattackooly or Kattoopellella watte. These places are in the opposite direction to the Fort from my habitation. The latter, three miles distant, up the Kalany river; the former two miles down the river. At seven in the evening, I preach in Portuguese in the Pettah, which service has been carried on in the same place, and at the same hour, either in English or Portuguese, for more than nine years. This is the first mission-place of worship that the inhabitants of Colombo (in modern times) ever saw. But to proceed with

the account of my week's engagements: Monday is devoted entirely to translating; and if Monday is not sufficient to prepare for the day of meeting in the translating room, Tuesday or Wednesday. The proper work for these days is visiting schools. But as I consider translating the most important of all my labours, when it is necessary, I make every thing give way to that. Wednesday evening we have Portuguese preaching in the Pettah. Thursday is the day for the meeting of the translators; which is still held in the library at the Wesleyan Mission House. In the evening I preach in my own native tongue in the Fort. Friday evenings in Singhalese at the Grand Pass, and the day is spent in preparing for it. Saturday is another day, the best part of which is devoted to translating; and what is not taken up by that, is, of course, employed in preparing for the Sabbath. Having laid before you this weekly plan of filling up my time, you will naturally wish to know, in the next place, what has been accomplished by adopting and pursuing it? In that important work, to engage in which led me to make choice of Colombo as my station, *i. e.* translating, we are making a steady, though not a rapid, progress. Had not one of our number (Mr. Clough,) been laid aside by sickness, we should have been very near the end of the 1st of Kings; and I hope it will yet be completed before the end of this month. Two editions of the new translation of the New Testament, you are aware, have been printed off; and also, besides what we have done of the Old Testament, as above mentioned, in a regular course, the Psalms and Proverbs are in circulation. Surely we ought to hope and believe, that this important "labour will not be in vain in the Lord." Our congregations continue much as they have been for a long time. At the Portuguese preaching in the Fort, the word seems to have more effect on the hearers than at the other places. It is not uncommon there to see five or six with tears falling down their cheeks, which, I would fain hope, may be a proof of that godly sorrow which worketh repentance unto salvation, not to be repented of.

Our Native Schools have, on the whole, prospered better this year than any preceding one; and as it is by means of these that we have at present any certain prospect of communicating useful knowledge to the inhabitants

of this island, it is encouraging and gratifying to see them increase and prosper. At the end of 1820, the number was seven; containing 244 scholars. On the 1st of January, another was commenced; in which the number of boys is 36. I endeavour to visit them all once a month; besides which, the Mohandiram is appointed to visit one or two every week. On visiting them, I ascertain exactly the progress the different classes have made from one visit to another; and in catechizing them, endeavour to impress on their minds the important instructions the Catechisms contain; and this I always find the pleasantest part of my Missionary labours. Once a month I assemble all the schools, both masters and scholars, in our Grand Pass meeting-house; on which occasion I examine one class in each school, in the presence of the whole, and praise or blame according to the proficiency that has been made. This has been attended with very pleasing effects, in exciting a laudable emulation in those masters and scholars who were before most deficient. And this opportunity I improve in the best manner I am able, to point out to them their deplorable condition as sinners, and exhort them to repent and believe the gospel: with what success time must shew: all that has yet been evident, is but little indeed. And yet who that knows and considers the value of an immortal soul, would not rejoice to see 200 or 300 of the poor ignorant children and youth of this too long neglected island, called together, though it be but once a month, to hear of "the Lamb of God, who taketh away the sin of the world?" Their being taught daily to read the sacred volume also, must prepare them in a very superior manner to understand what is preached to them, to what any other persons in this country can be. And Oh! if we are favoured with that blessing, which many a wrestling Jacob is daily soliciting at a throne of grace, a gracious out-pouring of the Holy Spirit, what wonders might we not soon witness, even in this valley of dry bones? Sometimes I feel the full weight of that discouragement which it is natural for unsuccessful efforts to produce; but never so as to regret for one moment having devoted the short period I have to spend on earth, to Missionary labours. And on reflecting a little I feel fully convinced, that if one soul be saved through my feeble instrumentality, it will be a glorious recompense for all



my little toils and trials : and if (as no doubt is the case,) the eternal salvation of one soul is of more importance than the temporal deliverance of a kingdom, or a world, from some threatening ruin, the salvation of one soul will not only be an ample recompense for my insignificant labours, but for all that the Society has or ever will expend on this Mission. I will go one step further, and say, that if one sinner be not saved through a Divine blessing on our exertions; if Heaven only shines upon them with its approving smiles; we cannot regret having engaged in them. "It was well that it was in your hearts to build me a house," will be sufficient to banish every emotion of regret from our hearts to all eternity. But we have not entirely run in vain, laboured in vain, and spent our strength for nought. The good that has been done among our countrymen in this remote corner of the world, ought not to be forgotten. I can number eight of them, exclusive of backsliders, who, I trust, have been given me as seals to my ministry. Of the natives of this island, including the little church at Hanwell, ten have put on Christ by baptism, besides the two who have been excluded; and three more would have done it this

month, had not the severe illness of one of them prevented it. Nor is my success in Colombo to be estimated by the number of those who are connected with us as church-members. Yesterday (March 4th,) my congregation in the Fort consisted of about fifty hearers; that in the Pettah of seventy or eighty: and there are appearances in both these congregations that are encouraging. I have reason to hope, that were I to die to-day, I should meet some from both of them in heaven, who will have cause to praise for ever, that they have heard the word of life from my lips. When, therefore, in looking back on the ten years our Mission has existed in this island, we consider the different particulars I have mentioned, while we must lament that our success has been so small, so much less than was anticipated, and so much less than we hoped and earnestly desired to see, if we consider that the salvation of one soul would be a glorious recompense for all the labour that has been bestowed on the Mission, and all the funds that have been expended upon it, to indulge a murmuring spirit in reflecting on the subject, would be highly ungrateful.

(To be continued.)

*Contributions received by the Treasurer of the Baptist Missionary Society, from November 20, to December 20, 1822, not including Individual Subscriptions.*

FOR THE MISSION.

£ s. d.

Suffolk, collected on a Journey by Messrs. Pritchard and Smith, viz.

|                  |         |                  |         |
|------------------|---------|------------------|---------|
| Beccles .....    | 6 18 9  | Ipswich .....    | 66 17 9 |
| Bilderstone..... | 1 11 6½ | Lowestoff .....  | 1 15 0½ |
| Bungay .....     | 2 6 0   | Needham Market   | 6 0 0   |
| Bury .....       | 7 0 0   | Otley .....      | 8 12 0  |
| Diss .....       | 8 19 6  | Stowmarket ....  | 7 0 1   |
| Eye .....        | 9 8 6   | Stoke Ash.....   | 4 10 0  |
| Grundisburgh...  | 3 0 7   | Stradbrook ..... | 5 2 3½  |
| Halesworth.....  | 1 10 10 | Sudbury .....    | 6 10 6  |
| Harleston .....  | 5 14 5  | Walton .....     | 4 11 0  |
| Horsham .....    | 5 16 8½ | Yarmouth .....   | 8 10 6  |
|                  |         | Small Sums.....  | 9 7 2½  |

|   |     |    |    |
|---|-----|----|----|
| Broughton, Cumberland, by Rev. S. Ruston.....               | 181 | 3  | 2½ |
| Worsted, Collection, by Rev. R. Clark .....                 | 2   | 8  | 0  |
| Newbury, Collections and Subscriptions, by Mr. Welsh.....   | 15  | 0  | 0  |
| Devonshire-square, Auxiliary Society, by Mr. Edward Smith.. | 43  | 0  | 0  |
| Keppel-street, Ditto, by Mr. Marshall.....                  | 11  | 14 | 7½ |
| Hertford, Ditto, by Mr. Field.....                          | 40  | 0  | 0  |
| South Wales, Baptist Western Association, by Rev. D. Evans  | 6   | 0  | 0  |
|   | 30  | 0  | 0  |



|  |    |    |    |                  |    |    |   |     |       |
|--|----|----|----|------------------|----|----|---|-----|-------|
| Yorkshire, West Riding Auxiliary Society, by M. Thackeray, Esq.    |    |    |    |                  |    |    |   |     |       |
| Balance of Acent.  | 2  | 15 | 8½ | Hebden Bridge..  | 3  | 3  | 0 |     |       |
| Bramley .....  | 4  | 19 | 0  | Leeds .....      | 37 | 12 | 6 |     |       |
| Bridge House ...   | 36 | 19 | 7  | Spring Head .... | 4  | 4  | 0 |     |       |
| Colne .....  | 21 | 7  | 3¼ | Wainsgate .....  | 2  | 12 | 0 |     |       |
|  |    |    |    |                  |    |    |   | 113 | 13 1½ |
| Somersetshire, &c. by Rev. Richard Horsey, viz.                    |    |    |    |                  |    |    |   |     |       |
| Hatch .....  | 4  | 15 | 0  |                  |    |    |   |     |       |
| Loughwood .....  | 3  | 0  | 0  |                  |    |    |   |     |       |
| Bampton .....  | 1  | 0  | 0  |                  |    |    |   |     |       |
| Taunton, and Sundries .....  | 3  | 11 | 8  |                  |    |    |   | 12  | 6 6   |
|  |    |    |    |                  |    |    |   | 1   | 0 0   |
| Stamford Hill, collected by Miss Wilson .....                      |    |    |    |                  |    |    |   |     |       |
| Watford, Rev. John Jones .....                                     |    |    |    |                  |    |    |   | 5   | 0 0   |
| Stafford, Rev. W. Bosworth, by Chapman Barber, Esq. Donation ..... |    |    |    |                  |    |    |   | 5   | 0 0   |
| Oxfordshire, &c. Auxiliary Society, by Rev. W. Gray:               |    |    |    |                  |    |    |   |     |       |
| Bicester .....   | 0  | 10 | 6  |                  |    |    |   |     |       |
| Campden .....  | 2  | 0  | 0  |                  |    |    |   |     |       |
| Ensham .....   | 4  | 1  | 1  |                  |    |    |   |     |       |
| Evesham .....  | 10 | 6  | 7  |                  |    |    |   |     |       |
| Hooknorton .....   | 4  | 4  | 0  |                  |    |    |   | 21  | 2 2   |

## FOR THE TRANSLATIONS.

|  |    |    |         |
|--|----|----|---------|
| Northern Missionary Society, by Rev. Mr. Mackintosh .....        | 10 | 0  | 0       |
| Cockermouth, collected at the Independent Chapel .....           | 1  | 18 | 10      |
| Yorkshire, West Riding Auxiliary Society, by M. Thackeray, Esq.— |    |    |         |
| Leeds, Subscriptions .....                                       | 3  | 3  | 0       |
| Wine Wall and Wheatley-lane .....                                | 20 | 2  | 9½      |
|  |    |    | 23 5 9½ |

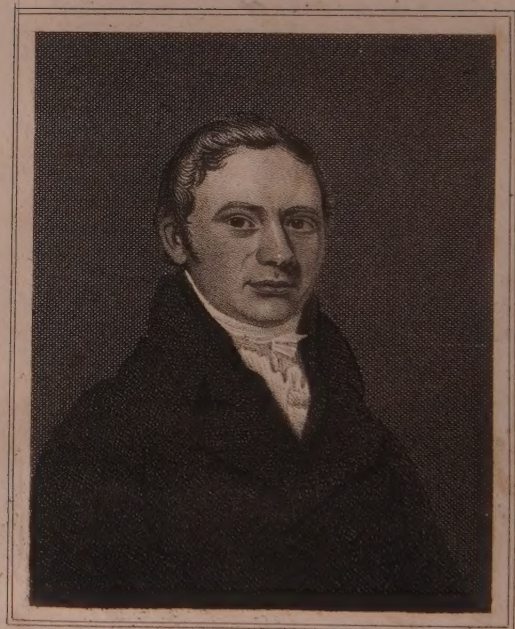
## FOR FEMALE EDUCATION.

|  |    |   |   |
|--|----|---|---|
| Two Friends, by Rev. James Hoby, for a Female School in  |    |   |   |
| Calcutta .....   | 15 | 0 | 0 |
| Leeds, Female Branch Society, (in addition to £37. 11s. 4d. previously remitted this Year) ..... |    |   |   |
|  | 22 | 2 | 6 |

The thanks of the Committee are presented to Mrs. Waugh, of Reading, for a parcel of Pamphlets, &c.; and to Mr. Brown of Wigan, for 10 Vols. of Poems, lately published by him.

*Erratum.*—The Editor is sorry to observe that, by an oversight of the transcriber, the sum of £20. 18s. 0d. from the Ipswich (*Stoke Green*) Auxiliary Society, by Mr. Pollard, has been omitted in the last Report.





*Engraved by Pacey.*

REV. JOSEPH PHILLIPS,

LATE MISSIONARY AT JAVA.

*Engraved for the Baptist Magazine.*

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